

JUN 1926

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By Alva W. Taylor

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in Operation

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EDITORIAL

THE PRIMARY in Pennsylvania was not a wet victory. It was a dry defeat. Two dries, with their eyes riveted on their personal political futures, ran head on into each other. A wet walked off with the prize. Naturally, the wets are jubilant over the result. If, by a political miracle, either of the dries had succeeded in winning, the result would have been accounted an indication of Pennsylvania's preference for prohibition. Since it didn't work out that way, the wets may as well be allowed to do such cheering as they desire. However, the candid wet will admit that the Pennsylvania contest gives a debatable line on the true state of public opinion. Mr. Vare won, because he had a machine, in Philadelphia, which is probably the most efficient city political machine in the United States, and because he stood outside the real fight. The real fight was between Senator Pepper and Governor Pinchot. It was not, as has been said, so much Mr. Vare who won as Mr. Pepper and Mr. Pinchot

who lost. Both of the real fighters made their appeal to the "better elements" of the state. Mr. Pinchot backed that appeal with another to the union labor constituency of the hard coal fields; Mr. Pepper with another to the party members who might be expected to "support the President." Mr. Pinchot has been a militant protagonist of political righteousness from the old days of his membership in the Roosevelt tennis cabinet; Mr. Pepper is enough of a churchman to have given the Lyman Beecher lectures on preaching one year. The two managed to knock each other out, and, in so doing, to let the wet outsider in. That's what happened in Pennsylvania. And that's what the wets hope may happen elsewhere.

The Rising Tide Against Lynching

LYNCHINGS still occur. They are not, however, dismissed with as much nonchalance as was the case a few years ago. Witness the reaction to the recent outrage at La Belle, Florida. In that village a Negro, dismissed from a contractor's camp, went to the house of a white family nearby and asked for a drink of water. The woman of the house seems to have been a high-strung person. The appearance of this unkempt colored man upset her. She began to scream, and when neighbors arrived reported what had happened in a way that made them believe that there had been an attempt at assault. The Negro was thereupon hunted down, shot, his body dragged through the village, and hung to a tree. After the lynching, the woman involved calmed down enough to acknowledge that all that had really happened had been that a black man had asked her for a drink of water! The one redeeming feature of the whole horrible story is the editorial which the Fort Myers Tropical News, the nearest newspaper, promptly printed. "The criminal futility and brutal anti-justice of lynch law were never more shockingly illustrated," it said. "Out of the ruins of American ideals of liberty and justice, as they lie torn to shreds in the dust under a tree in Hendry county, it is difficult to pluck a mitigating circumstance, an ameliorating argument. In defiance of the laws of God and man and in utter renunciation of the simplest principles of justice and fair play, a human being has been done to death for a crime neither committed nor, apparently, contemplated. For the crime of the white men of Hendry county

there is no palliation in the thought that a woman's honor has been avenged. In the cold light of the investigations of the day after, there stands out only the bald and hideous fact of murder—murder by a mob of a black man, murder by the same mob of the constitution of the United States, of the teachings of Jesus Christ, and of the good name of Florida. It was a fiendishly thorough afternoon's work."

The End of Compulsory Chapel at Yale

DISPATCHES report the abandonment of compulsory daily and Sunday chapel for undergraduates at Yale. For years Yale was conspicuous among the larger institutions for its strict adherence to the older practice of starting every college day with a general assembly for religious exercises, and in later years it was unique among them in requiring church attendance on Sunday morning. Daily chapel at Yale was never anything that could by any possibility hold any interest for more than a small per cent of those who were required to attend it. Hymn, scripture reading, prayer—that was all. Never an informal word, never an announcement, never the slightest compromise with local or contemporary interests, never a deviation by a hair's breadth from the prescribed formal program. And yet, student sentiment favored its continuance for a long time after the general drift of opinion had turned against compulsory religious exercises. Even students to whom chapel was perfectly meaningless from the standpoint of religion argued in favor of it as a bond of social unity. Here once a day the college saw itself as a whole. The elective system had produced a certain disintegration of the corporate consciousness. One did not even see one's own classmates in classes. But chapel was like a big family meeting for morning prayers; even those who were bored by the prayers were glad to see the family assembled once a day. But even this argument gradually broke down and student opinion finally prevailed over the ancient custom. Sunday chapel was never so popular. To those who did not care for the services, notable as they always were with a succession of great preachers, sitting through a sermon seemed a high price to pay for the mere sense of social solidarity. This felt more like an effort to enforce religion. The best that those who favored it could do was to argue that it did not make religion compulsory because coming to Yale was optional and those who came, knowing the custom, should take it as they found it.

Slavery Still a World Issue

A COMPLACENT WEST may be astonished by the testimony of such a man as Sir Frederick Lugard, famous colonial administrator of Nigeria, that not only does slave trading flourish locally in certain parts of Africa, notably in Libya and Morocco, but that African slaves are still being exported into Arabia to the number of thirty thousand a year. In addition to this unabashed slavery, there is also, in other parts of Africa, resort to forced labor, both by governments and by corporations and individuals, in a manner which is equivalent to depriving the person so

forced of his liberty. The facts, as gathered by men like Prof. E. A. Ross, of the University of Wisconsin, Sir Frederick Lugard, and the temporary slavery commission of the league of nations, make the need for international action of some sort only too clear. For some time now the league of nations has been edging toward such action. Its appointment of a temporary slavery commission, to gather information from authoritative sources and to prepare recommendations, was a step in that direction. Because the various laws against slavery are scattered through so many treaties and conventions, some of them—like the treaty of St. Germaine—unratified save by a few nations, the league has felt it time to propose to the nations an entirely new convention, to be presented to all states for signature, which would include within one instrument complete provision.

Amend the Proposed Slavery Treaty

UNFORTUNATELY, the convention which the league has actually sent out, and on which it is now asking for suggestions from the governments, is full of holes. It does not represent a document built on the report of the league's own commission, but is a document hurriedly put together by the British government and proposed by Viscount Cecil as a "minimum standard" in order to secure a quick adoption. Evidently, a quick adoption is not in sight, since the Cecil draft convention has been on the boards now since last September. And a "minimum standard" not what the world wants in a document of this kind. There is provision in the convention giving any nation not prepared to accept it as a whole the right to make reservations either with reference to particular articles or particular territories. Surely, no more of a loophole than this should be allowed. To send out a treaty without dealing with peonage and forced labor—as this does not—and call it a competent way of controlling the international slavery situation is fatuous. The United States government is one of those which has been invited to comment on the proposed treaty. This government should comment, and it should comment pointedly. It should demand that a treaty without jokers be drawn up; a treaty which, in the light of past experience and present conditions, would do what the world wants to have done, namely, secure to the inhabitants of undeveloped portions of the earth freedom from the fear of bodily servitude, by whatever name or practice it may be disguised. International action of this kind will be of value; international action of the kind proposed in the league's draft convention is likely to make the situation worse than it now is.

"We Whose Souls Are Lighted"

THE CHAIN LETTER is going again. Perhaps the chain letter is always going. But the latest example to reach public notice presents some improvements on the usual models. It does not insist on any definite form of prayer; it does not hold out any definite promise of reward. It seems to be just a general attempt to win the favor of the great god Billikin, and its offer of good luck has apparently appealed most of all to army and navy men. The

terms read: "Copy this and send it to nine persons whom you wish good luck. This chain was started by an aviation officer and should go around the world three times. Do not break the chain, for whoever does will have bad luck. Count nine days and you will have good luck. It is positively remarkable how many times this has been fulfilled since the chain was started. With success to you and yours, let's go smiling through 1926." It was Commander Hordelin, an aviator, who started this on its way to Commander Graef. For some time, to judge by the signatures, the good luck was kept within the German army. Then in some way it got into the navy, and from there it wandered to Japan. Just how much good luck the Japanese navy has extracted from it remains a question. At any rate, the talisman finally escaped from the Japanese and reached Hollywood. Sid Grauman, Harold Lloyd and Joseph Schenck are supposed to be basking in its beneficence. And now it has entered the armed forces of the United States. And that, too, at a point where a little good luck ought to be appreciated. For Mr. Harris A. Robinson has been good enough to send it along to General Smedley D. Butler. And General Butler, who is taking no chances, has passed it along to Captain T. A. Tighe. And so on.

The Return to Olivet

AUGUST may seem a long time away. But vacation plans are already being made, so it is high time that the announcement went broadcast that the Olivet summer conference is to be in session again this year through that month. Few summer gatherings ever won the prestige in their first session that accrued to the Olivet conference of last year. The session this summer will build on the foundations laid a year ago. It will be held under the same auspices, that of the fellowship for a Christian social order. It will deal with much the same questions: for the first week with economic and industrial relations, for the second with international relations, for the third with race relations, and for the final week with family relations. Much the same informal manner of discussion will be followed. There will be no set speeches. Problems will be approached just as the experience of the participants desires them to be approached. But there will be present a number of persons who can be called on at will for authoritative information on the subjects under discussion. Among them will be such leaders as W. W. Alexander, Bruce Bliven, Samuel M. Cavert, Earle E. Eubank, Edward W. Evans, Rabbi Ephraim Frisch, Mr. and Mrs. Abel J. Gregg, Anne Guthrie, Powers Hapgood, William P. Hapgood, Hornell Hart, George E. Haynes, John W. Herring, Earl D. Howard, Jane E. Hunter, Samuel G. Inman, John E. Kirkpatrick, Harry W. Laidler, Rabbi Gerson Levi, Isador Lubin, Harold Marshall, Gardner Murphy, Reinhold Niebuhr, John Nevin Sayre, Edith Hale Swift, Norman Thomas, and Olive Van Horn. Those who hope to be admitted to the limited Olivet circle will do well to make their reservations without delay with the executive secretary of the fellowship, Miss Amy Blanche Greene, 347 Madison avenue, New York city.

Unexploited Resources of International Goodwill

SPEAKING before a recent mission conference Dr. Ralph Pino, a noted eye specialist and Presbyterian layman, challenged the churches to make greater use of the resources of their lay membership for the purpose of cultivating international goodwill. Dr. Pino reported conversations with some of the leading men in the medical profession in which these specialists confessed their eagerness to be used without remuneration by their mission boards. Physicians and surgeons and other specialists would be glad to devote six months to a year to a particular project assigned to them by those in charge of the missionary enterprise. Dr. Pino's suggestion deserves consideration. Dr. Grenfell of Labrador has always conducted his mission on the assumption that he could command the finest skill and intelligence with no other hope of reward than the satisfaction of working for a great cause. So the Labrador mission has been built largely by the volunteer labors of all kinds of people from college boys to world renowned specialists. The schools as well as the hospitals of mission fields would be greatly benefited if they should periodically come under the supervision of some expert whose skill and technique represented the highest achievements in his field. The advantage of having men of the highest caliber undertake such short term commissions in the interest of some particular task on the mission field would be as great for the home as for the mission field. International understanding and goodwill would be created by such contacts and the best minds of the orient and occident would have enlarged opportunity for penetrating each other's problems and appreciating each other's difficulties.

Good Manners—Flower or Bedrock of Civilization?

A RECENT EDITORIAL in a religious paper, commenting unfavorably on the manners of the rising generation, observes that "after all, good manners are the bedrock of civilization." Well now, are they? Far be it from us to minimize the importance of good manners, which we understand to mean the gracious and graceful expression of a kindly spirit and an appropriate representation, in word and conduct, of a sensitive appreciation of one's relations to other people. Good manners, of course, are far more than mechanical conformity to an approved standard of social usage and the parroting of polite phrases. But even when given the benefit of the most generous definition, taking into account mental as well as physical attitudes, good manners can scarcely be called the bedrock of anything. "Manner" means method or way. A man has good manners if he has good methods of doing good things, or good ways of expressing good attitudes. But the bedrock factor is the thing to be done or the attitude to be expressed. Good manners are the edifice which is built, rather than the bedrock on which it is built. But the figure is not a good one. Say rather that they are the fine flower and fruit of civilization and not its root. If anything ails our youth, the trouble is not to be corrected by giving attention primarily to their manners. Bad manners may be, and gen-

erally are, a symptom. The disease is something deeper. What matters most is not manners but fundamental attitudes.

That Bishop's Banquet

UNLESS all present signs fail, the bishops of the Methodist Episcopal church are going to have cause to mark down the banquet which they recently attended at Washington as one of the most expensive meals on record. The banquet was held in connection with the meeting of the board of bishops of the church. This particular meeting was marked by the presence of bishops who administer the work of the denomination outside the United States. It was this unusual fact which gave the session its significance. Almost every one of these bishops from overseas, in reporting to the meeting, told of such unrest as has not been known before in modern times. Much of this unrest—particularly as it is now being manifested on the continents of Asia and Africa—has at its base the color question. The bishops who have to deal with the issues raised by the race problem in those fields have been doughty champions of the brotherhood of man. Yet the word now goes back to their episcopal areas that when they came to their homeland, to the capital of the nation, they sat down as guests of honor at a formal banquet from which their colored colleagues had been left out. *Zion's Herald* even shows that, in printing the list of bishops in whose honor the banquet was held, the names of the Negro bishops were omitted. The explanation given to the press, the explanation which must now be tried on the minds of Calcutta, Peking, Tokyo and Johannesburg, is that no first-class Washington hotel would receive the Negroes in its banquet halls. As the *Northwestern Christian Advocate*, another Methodist paper, remarks, that explanation has been heard before. "There was no room in the inn."

The Smaller Bible

INSISTENT ARGUMENT is advanced by Christian leaders and teachers of the Bible that there should be more general reading of the scriptures, that the Bible should be used in some form in the schools, and that one of the chief defects in popular education and the average public intelligence is ignorance of the Hebrew and Christian writings. For this condition various reasons are assigned, such as the flood of more popular literature, the neglect of religious education in homes and churches, and lack of interest in matters of religion.

Something may be granted to each of these reasons, and to others that are fairly obvious. But a consideration that demands the attention of friends of the Bible, and is certain to receive it in the future, is the undue size and extent of the sacred book, and the impossibility of reading it with dispatch and understanding. For the uses of the scholar and for the patient perusal of the leisured devout the word of God is never too long or too unorganized. Those who have penetrated deeply into the rich mines are never

wearied in their search for hidden treasure. But the average reader has no such sustaining interest, and is likely to discover that the mere routine reading of the Bible, unless guided and given the background of interpretation, is neither entertaining nor of special profit. The man who picks up a Gideon Bible in a hotel room and turns it over casually may light on a passage which arrests his attention, holds his interest, and as in many known cases, turns the whole current of his life into a fresh and significant channel. But in many instances the reaction must be that of one who leaves through a work in a foreign tongue, or hunts deliberately for questionable recitals.

The Bible is too large. If its compilers were to do again their work they would proceed on other principles than those that guided them at the first, and would make a different choice. They would leave out a considerable portion of the material included in the present collection, particularly the old testament. They might include some works not now canonical, such as have found their place in the apocrypha. Something would be lost to the scholar and the saint by this arrangement, though it is not to be supposed that the Bible in its present ampler form will ever be out of reach. But a smaller collection, carefully chosen, chronologically arranged as far as possible, and with suitable expurgations is one of the urgent needs of religious education.

The old testament is too large. At the time it was gathered into canonical form by the best opinion of Jewish scholars it included all there was of the Hebrew writings. That a book was in the classic tongue seems to have been the first, perhaps the only, criterion of its right to inclusion. Neither the devout student of Hebrew life and religion nor the seeker after the values of pious meditation would shorten by a paragraph the contents of that volume. But few others, save those who deliberately set themselves the task of reading the Bible by course, ever get far in the adventure.

Professor Goldwin Smith affirmed that the old testament is the millstone about the neck of the Bible and the church. That was a severe and unwarranted arraignment. It was made in a day when the critical method had as yet done little to illuminate the scriptures. But something of truth there is in his caustic words. If the life of Christ had not been lived in the atmosphere of the Jewish race, and if his first friends and the writers of the new testament had not gone to the old testament as their classic writings, what likelihood is there that this body of documents, beautiful and significant as they are from many points of view, would ever have circulated widely outside the synagogue? In a very true sense the church and the new testament have carried the burden of whatever measure of popularity is possessed by the older writings.

If a body of religious leaders, Jewish and Christian, could today collaborate in making a collection of the best of the Hebrew scriptures, in the light of the present needs and interests of humanity, how much of the old testament would be given place in the revised edition? Of some parts one instantly thinks as indispensable. The earlier sections of Genesis ought to be included, for they give the appropriate background of mythology and tradi-

tion for all the later materials. Some of the narratives of Deuteronomy give forceful statements of the early adventures of Israel under the leadership of Moses, and a summary of the ideals of Israel. The books of Amos, Isaiah and Micah, and portions of Hosea and Jeremiah could claim a place. Job could not be omitted, and some of the psalms and proverbs would demand space.

The question of the amount of material and the number of books that should be included in such a collection is not one for hasty judgment or easy decision. Reflection and careful consideration of all the needs to be met would be essential. But the supreme need is the interest of the reading public in a work of such value and importance, and that is not secured with the present size and variety of the documents. Few people are really lured into the complicated ritual of Exodus, Leviticus and Numbers. There is a good deal of militant action in Joshua, Samuel and Kings, and glimpses are caught of a few important personalities. But the ethics are crude, many of the incidents are unconvincing or repulsive, and at best the recitals are unimportant either in the world's history or in the history of religion. Taken as a whole, the old testament presents a remarkable and illuminating chapter in the narrative of the evolution of religion. But as compared with the thrilling recitals of the new testament that chapter is too long and too diffuse. A briefer list of materials is needed.

It must be repeated that for the uses of the student and the devout reader of the scriptures not a line of the present and familiar collection should be omitted. But the average person is neither a student nor a devout reader. He must be kept attentive by the interest of the pages he reads. And that cannot be done with the old testament in its present form. The long name-lists and the priestly narratives of Chronicles are not only rather wearisome, but they are largely duplicated in Samuel and Kings, and the additional accounts given in Nehemiah and Ezra are chiefly valuable to the specialist in archaeology and biblical geography. The books of Esther and Ecclesiastes might be left out of any religious document with profit. Ezekiel is not easy of interpretation nor particularly significant. Daniel is a work of apocalyptic nature, generally misused by fantastic commentation and only valuable as an illustration of a peculiar order of Jewish literature. Such prophetic works as Joel, Obadiah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah and Malachi have profound values for the specialist, but little interest for the casual reader. Lamentations throws light upon one episode of Hebrew history, but is not understood without interpretation. Jonah, of all the prophetic books comes nearest to self-disclosure, because it is a romance, and like a good story carries its own meaning.

If it be thought that this treatment leaves only a skeleton of the Hebrew writings, quite insufficient for intelligent use, it might well be given ampler value by brief descriptive paragraphs from the narrative books that would supply a running record of the historical background, and make more intelligible the parts retained. Then the sections included should have chronological sequence, as far as this is possible. That feature alone would offer great advantage over the forms of the old testament now available. It

would reduce the first division of the Bible to a fraction of its present size, and would make it what it really ought to be, an introduction to the new testament.

Efforts have been made to overcome the difficulty now felt of making the old testament popular. Illustrations of the text have been drawn, all the way from Angelo to Tissot. Shorter Bibles have been devised, like that of Professor Kent, but they were still too long and too nearly like a student's text-book. The latest attempt is that of Professor Moffatt, who has put the old testament into modern speech, following his similar treatment of the new testament. But after the first interest in the publication of a novelty like this has subsided, the work sinks back into the dim lumber-room of neglected books. It is still a work for the scholar rather than the general reader. An American edition of the old testament is now in preparation at the University of Chicago, to be a companion volume to Professor Goodspeed's American version of the new testament. Will this be more popular and have wider reading than the Moffatt text seems to have? Time and the nature of the publicity secured will help to answer. Great numbers of people read the Goodspeed version because it found place in the daily press. Perhaps the same method may make the new version as popular. But the old handicap of bulk is against it.

The principle of expurgation as well as elimination also suggests itself as essential in the treatment of some of the books in even a briefer list than the one named above. There are portions of the old testament that lend themselves to no sort of valuable use. In any other work, like Chaucer, Spenser or Shakespeare, they would be frankly and instantly suppressed. In a former age they were less offensive than they are today. This is not alone by reason of the repulsive recitals, but as well on account of the low ethics they condone. The imprecatory psalms are not capable of edifying employment. Neither are portions of Genesis, Hosea and Jeremiah capable of wise retention in such a popular and abbreviated collection. Brief portions of other books might be added, but in general the above list would be sufficient for the purpose suggested.

With the new testament few problems are involved. There is no need of drastic reduction of material. The books are brief, and most of them have the thrill of great recitals. The gospels and Acts require no defense and few abridgments. With the epistles there would be more room for fresh editing. If the compilers were making up the volume anew would they include Second Peter, Jude, Second and Third John? Certainly some of the earlier collectors, much nearer the apostolic church, did not think them quite worthy of a place in the canon. And the book of Revelation, that prolific source of millenarian vagaries and apocalyptic controversies, might well be left out of the smaller collection here urged.

It must be insisted in any consideration of this subject that those who are disturbed by the plan outlined have two forms of relief. One is that the Bible in its complete size, and with all the books in their entirety, will always be available for their use. The second is that for the great majority even of Christian people, the list of books here given greatly overreaches the limits of their

ordinary Bibles. For every man's Bible is the collection of books he actually uses for purposes of study and devotion. Let those who are in the habit of reading or studying the Bible at all make a list of the books they actually employ, and see if it is really more ample than the one here submitted. No one has a Bible larger than the one he uses. How microscopic are the Bibles of some people who believe themselves to be of the true biblical spirit can be guessed.

Behind Birmingham

IN THE LARGE AUDITORIUM which recently housed the convention of the International Council of Religious Education, held in Birmingham, Alabama, a section was reserved for Negroes. Five or six colored men were the only occupants. Around them was an island of empty chairs bordered by a sea of white faces. The convention went bravely about its business of teaching young men and women how to inculcate the principles of the gospel in the lives and hearts of boys and girls. In its program it did nothing to compromise its Christian testimony on the question of race relations, even though it accepted the mandatory custom of the community of requiring segregation in the auditorium. The conditions which the delegates encountered lent poignancy, and point, to the discussion of "Building Christian Citizenship," which was the main topic of the convention. It should be a long time before those vacant chairs are forgotten.

Of significance almost equal to that of the withdrawal of the Negro delegates, was the experience in Birmingham of the Rev. Will W. Alexander, director of the commission on interracial cooperation. Mr. Alexander is a southerner; a minister of the southern Methodist church. He went from his office in Atlanta to Birmingham to speak at a special session for young people attending the convention. He was given thirty minutes in which to present facts which would help these young people in later discussion groups dealing with the race problem. His talk was anything but radical. He began by saying that any bad racial attitudes which may be found in the south may be duplicated in the north, and that any liberalism which exists in the north can be duplicated in the south; that the problem is no longer sectional. He declared his belief that the teachings of Jesus require a recognition of the supreme value of personality; of the supremacy in man of moral over all other values; and of the right of every person and group to a chance for their fullest possible development. The race difficulty in the United States, he said, grows out of the fact that one racial majority has to decide these matters for another racial minority. Under such conditions, it is not easy to apply any such general principles to specific situations. Mr. Alexander then gave illustrations of the difficulties of these specific applications.

There was a ten minute period in which questions might be asked. During that period Mr. Alexander was asked his opinion of the jim crow law. His reply was: "I cannot defend this law because I think it works an injustice, and in-

justice cannot be defended. Its repeal, however, under all the circumstances, is quite another matter, and your opinion on that would be quite as good as mine." Later, the pastor of the church in which the meeting was being held asked, "You do believe that Negroes should be given equal facilities with the whites if they pay an equal amount?" Mr. Alexander replied, "I most certainly do." The rest of the question period was given to an attempt to explain to a Canadian delegate the background of the educational situation in the south, with a tribute to the advance being made in practically all southern states in providing educational facilities for Negroes; and an affirmative reply to a question as to whether the decrease in the number of lynchings represented progress.

As is too frequently the case, careless, irresponsible reporting by the press operated to start trouble. Both afternoon newspapers came out with headlines saying that Mr. Alexander had demanded repeal of the jim crow law. One of them quoted him as having said that he had a Negro on his staff "in New York"—evidently with the intention of creating the impression that he was a northern man. Anonymous telephone calls warned Mr. Alexander to leave Birmingham to escape physical injury. Of course he did not do so, but the chief of police of the city insisted on providing him with a guard during the rest of his stay. All this, however, would be of little importance were it not for the way in which Mr. Alexander's own brethren in the Methodist ministry reacted to the outburst of popular resentment.

When the Methodist ministers came to consider the whole incident, they had in their possession not only the exaggerated reports which had appeared in the press, but a statement from Mr. Alexander as to what had actually been said, and a volume of corroboration from other ministers who had been at the meeting in question. Yet they adopted the following set of resolutions:

We believe in just, fair, brotherly, and Christ-like treatment of all people and races. We believe that the colored people in the south should have justice in courts, in educational opportunities, in agriculture and industry and in transportation, and we believe that these objects can and should be attained without tending toward the intermarriage or social intermingling of the white and Negro races. We regard it best for all concerned that whites and Negroes have separate churches, schools, hotels and restaurants, and that they ride in separate coaches and compartments on trains and other public conveyances. We deprecate the agitation in recent conventions in various parts of the country which seems to look in the direction of upsetting established social standards in the south. In particular, we feel that the remarks at the recent International Council of Religious Education made by Mr. Stanley High and Rev. W. W. Alexander indicate that these men are not suitable men to take the lead in the discussion and direction of race relations, and we recommend that a copy of this paper be sent to those responsible for their appointment and a copy to Mr. High and Dr. Alexander.

If the reader is interested in tracing the devious paths of clerical logic it may be pertinent to add that behind this resolution there was gathered a reservoir of Methodist anti-unificationist sentiment. Which, being translated for the uninitiated, means that the reverend gentlemen of Birmingham were prompted to slap Mr. High—who had referred to

race as a world problem demanding attention—and Mr. Alexander, partly because they didn't like their race theories, and partly because one was a northern Methodist and the other a southern Methodist with strong convictions in favor of a reunion of the churches. The influence which this wholly ecclesiastical interest may have had in disposing the ministers to intervene so drastically in this case should be taken into account.

Persons who know the south most intimately insist that the whole series of contretremps, which culminated in this attack on Mr. Alexander by ministers of his own communion, could not have happened in any other large southern city. But, under any explanation, the affair remains a revealing one. What came to the surface at Birmingham lies below the surface all over the country. And the Methodist ministers of Birmingham have, in a sense, rendered a service by their expression. There *has* been advance in thinking on racial questions in the United States recently. The work being done by the commission of which Mr. Alexander is director, and by other bodies, is having its effect. Economic stress, accentuated by the restlessness of the Negro, is having still more. But if any man thinks that the problems here involved are by way of being settled, let him consider certain events in Birmingham last month and be disabused.

The Observer

Our Too Confident Assumptions

ARTHUR PORRITT, in his delightful volume of reminiscences, "The Best I Remember," calls attention to the saying of Rousseau that if we could "get rid of the miracles then the whole world would fall at the feet of Jesus Christ." He then goes on to say that for thirty years he had been watching the church get rid of the miracles but he saw no increased disposition on the part of the world to fall at the feet of Jesus. Anyone familiar with the religious movements of the last fifty years can bear out Mr. Porritt's statement. When the famous "Essays and Reviews" and the more famous "Lux Mundi" appeared their authors confidently assumed that with a rational interpretation of the scriptures such stumbling blocks would be removed that many intelligent people would seek the open discipleship of Christ. These books did much to remove the intellectual difficulties of the faithful, but it is doubtful if one new follower was added by their influence.

Ever since then the difficulties have been removed one by one. The fathers argued the divinity of Jesus from the miracles; we, if we argue the miracles at all, argue that the divinity of Jesus makes them credible. In many communions both pastors and people today exercise considerable discrimination regarding miracles, many accepting the miracles of healing but putting the others in the category of poetry or parable. Many ministers in Congregational and Presbyterian pulpits, even if they accept the virgin birth and physical resurrection, do not base either the divinity of Christ or the fact of the incarnation upon them, while not a few regard the virgin birth as an open question. The time

has come when such men as Dean Inge and Bishop Barnes in England and several of our own religious leaders openly state that the presentation of the miracles hinders the modern man in his acceptance of Jesus Christ. So the process has gone on, but—there has been no rush of the whole world to the feet of Jesus Christ.

I do not say there has been no gain. I think there has been. There have been some very considerable difficulties removed from the minds of believers and there has certainly been a transfer of emphasis in the church from the wonder-working Jesus to the Jesus who reflected the holy character of God and the divine will and purposes. Furthermore, there has been more emphasis on what Jesus taught and more desire to imitate him in the redemption of society. But I am not thinking of that. I am thinking of the world, the world outside the faith, the world Rousseau had in mind. I doubt if the gradual removal of the miraculous or supernatural from the gospels has had the slightest effect in winning this world to Jesus. And I doubt if the total removal would win a dozen.

I have referred to this bit of history because just now we are hearing on every side the proposal: "Get rid of the doctrines and get back to the Jesus of the gospels, teacher and master, and all the world will fall at his feet." It is being shouted everywhere. We read: "The reason our college students do not become enthusiastic followers of Christ and join up with his church is because of the doctrines. They are told that to be a Christian is to believe a creed full of stiff and unintelligible doctrines instead of simply following the Jesus of the gospels, accepting his view of life, and practising his teachings. We doubt if there would ever have been any movement among the students to get rid of church and chapel were it not for the doctrines. Let us go to them simply offering 'Christ' and see how they will flock to him." It so happens that they do not, but this is a good sample of what we are everywhere hearing. Not a Sunday goes by but some pulpit echoes it. Next Sunday as sure as church opens we shall hear some outstanding preacher say: "It is the doctrines that stand between the modern man and Christ. Get rid of the doctrines. Cast aside all the philosophical, theological and especially metaphysical interpretations, even those of St. Paul, and get back to the Christ of the gospels. Proclaim the religion Jesus held, taught and lived and all the world will accept him."

Well, we have been hearing this now for the last thirty years—from Tolstoi in Russia, from Eucken and von Harnack in Germany; from Doctors Major and Kirsopp Lake in England and from I know not how many Americans. Of course the Unitarians in America have been saying it for fifty years. The world could not have missed hearing it, it has been so persistent. The great masses, both of the workers and the intelligentsia have surely heard it—but there is not the slightest sign of any unprecedented rush to fall at the feet of Christ or to join his church, any more than when the so-called stumbling block of miracles was removed.

In the light of all this I wonder if it has ever been the miracles, or the doctrines or the so-called antiquated attitudes and forms of worship that have kept the world at

large away, or is keeping it away today. I wonder if it is not dislike of the morality that Christianity demands much more than assent to the creeds that keeps the world away. I remember being present last summer in the vatican when the pope received a band of pilgrims. In the course of his words of greeting he said: "Europe is full of men who hate the church. Be not deceived: it is not her doctrines they hate, it is her morals." I am inclined to think the holy father hit the nail on the head. Christianity presents the life of the spirit as one against the life of the flesh. Now the life of the spirit is full of very great joy, but it calls for renunciation of certain ambitious practices, pleasures and self-indulgences that the world is always loath to abandon. When the young man in the gospels had to decide between Jesus and the world, it was not the doctrines that disturbed him, it was the sacrificial life, the life of loyalty to the spirit that held him back. I am inclined to think it is largely that at all times, and not the doctrines.

As a matter of fact few pulpits are preaching doctrines. There are plenty of churches that require no credal test—only to accept Christ as the Lord of life—and we hear of no mad rush on the part of the world. And as for the poor, dear college boys, I know them well and in spite of all the perfervid rhetoric of the campus journals about youth being free to choose its own religion and not to have doctrines thrust down its throat—whoever heard of a doctrinal sermon being preached in a college pulpit, anyhow!—I have generally found that the desire to get the church out of the college was based on a stronger desire to sleep all Sunday morning, or to read the comic supplements, or to make journeys by foot or car.

FREDERICK LYNCH.

Past and Present

A Parable of Safed the Sage

IN THE CITY where I resided long, there were aged men who once a year put on Blue Uniforms, and marched behind a Band, and listened to an oration, and went to the City of the Dead, and laid Flowers upon Graves. And every year I marched with them, until they grew too old to march, but rode in Carriages, and then in Gasoline Chariots, but I still marched.

And on one of those days I sat, when all was over, and saw a group of Schoolboys who had not marched nor strewn Flowers, but were playing Ball. And an old Soldier said unto me:

Those lads are as old as I was when I enlisted in Sixty-One, but they are Idle, and Frivolous, and they think little of the meaning of this day, and of the Heroism of the Past.

And I said, The past is an Ocean that lieth below the dam, and the present is a Trickle Stream that floweth over the wheel. But he who talketh of the Past may glorify the Ocean as if it had been all a Mill Race at one time, whereas, it had to trickle over the wheel as the Present doth now, and sometimes it was Pretty Muddy, and ran with Feeble Flow.

And he said: Boys are not what they used to be.

And I said: No, and they never were.

Now it came to pass not long after this Conversation, that I marched again, and on other days, and I marched not with old men, but with those same lads who had been playing ball on Memorial Day. And their smooth-shaven jaws were firm, and they were grim and quiet. But now and then they sang, saying, And we won't come back till it's over, over there.

And as I marched with their grandfathers, so I marched with them. And my heart was more in my throat when I marched with the boys than when I had marched with the Old Men.

And now I remember concerning those Lads, how they sailed away to where Poppies Grow in Flanders Fields, and how they did not come back till it was over, over there. And to my mind, they were gone quite long enough.

And one of those lads, who went over and came not back, was a grandson of the aged man who said:

These lads are frivolous, and care not for the things we fought for.

Because when the time came that Brave Men were needed, those lads were not found to be cowards.

Now I am a man of peace, and I pray God there may be war no more. Yet do I remember with holy pride the aged men I have known who counted not their lives too great a price to pay that the Nation might be one and that Nation free; and I remember also their grandsons who gave their merry youth away for country and for God. And though the Ocean of past heroism be deeper and its shores more wide than the trickling stream of the present, yet am I glad that the springs of Virtue and Heroism have not yet run dry.

Preachers

I HEARD two ministers of God
Proclaim the Word.

One flamed with fire, invective and hot scorn
For those who did not see the light he saw.

"This is God's word I speak—
I read it from his holy Book,"

He cried;

"Take it and believe it or be damned!"

And as I left the sacred house of God

These words came surging through my starving soul,
He does not make me think of Jesus Christ!

The other, not less full of zeal,

But calm and sure,

Revealed to us a God of wondrous love

Whose yearning heart bleeds ever

For the sheep that stray away,

He, too, read from God's Word,

But, as he spake,

Methought I saw the Candle of the Lord

Touch many flickering lamps of dying souls

And lighten them upon a gloomy way.

"He makes me think of One who died for me!" I said.

WILLIAM E. SHAW.

The British Coal Strike

By Alva W. Taylor

THE BRITISH COAL STRIKE was a symptom of something that lies much deeper than coal. It was one of the big explosions in the inevitable eruption of the laissez-faire methods of the tory capitalistic system. The future of British industry is by virtue of the coal strike more clearly defined than by any previous event; and by the acceptance of the commission's report the nationalization processes are pushed well on their way. In sociological terms, this battle for a living wage is one more stride in the progression that has taken children out of mill barracks, women out of mines, protected the worker against accident, occupational disease, long hours and unemployment.

BATTLE CRIES

The coal strike was not a war on constitutional government as Premier Baldwin asserted. That cry was simple war propaganda. The tories worked a bolshevist scare on labor in the last election and won. They resorted to the same trick in an effort to turn patriotism into loyalty to tory action on the coal muddle. The trades union congress said: "It is fantastic for the prime minister to pretend that the trade unions are engaged in an attack on the constitution. They are not fighting the community, but are defending the mine workers against the mine owners." The tories said, "Labor fights the government—it is war on the crown." Labor said, "The tories fight the workers—it is war on the people."

There was truth and error in both statements. Labor was fighting tory government, and toryism has always fought the people. Gladstone defined toryism as a lack of faith in the people, tempered by fear of them. Since King John signed magna charta under duress, every advance on behalf of a larger measure of democracy and of human rights has been opposed by toryism. It has always been the party of the aristocracy, of the privileged classes, and of tradition and social inertia. It is today the party of big business, the royalty-holders, the coupon-clippers, and die-hard aristocracy of all kinds. Thus labor and the liberals have always had to contend against tory governments, and each victory has been a rescue of the British government from bourbonism.

WHY THE STRIKE?

Coal is Britain's basic industry. Her industrial life depends upon coal. About one-tenth of the population get their living directly from the coal industry. Her 1,200,000 miners, among the most poorly paid of wage-earners, receive from nine to ten shillings per shift. This amounts to from \$10 to \$14 per week. A few make more—up to \$18 per week; but many less—down to \$7 per week. Without allowing for shut-downs, temporary stoppages, breaks, illness and all the rest, the average annual income of a miner in Wales, Scotland or Yorkshire is from \$500 to \$600 per year, or less than one-half that of the American miner, while the cost of living is almost as great in Britain today as in the United States.

The mine owners' ultimatum demanded a cut of 13½ per cent on these poverty wages and an hour more of work per day. A longer day could only mean an increased number of unemployed; 200,000 miners were already idle. The miners responded with "not a minute on the day, not a penny off the pay." The reply of the owners was the closing down of their mines. The strike began with a lockout by the mine owners. A million more men went idle. The tory government took side with the mine owners. Organized labor replied with a sympathetic strike. Ramsay MacDonald said: "The government has decided to fight the standard of life of the people," and denounced its decision as "a crime against society." The resolution passed by the trades union congress in declaring a general strike was a pledge to the miners of "fullest support in resisting the degradation of your standard of life."

BACK OF THE TROUBLE

Coal is in a bad way. Always a poorly paid industry, it suffers all the ills of post-war trouble in an exaggerated form. Export trade is down all over Europe; Britain's is not worse proportionally than others, except in her key industry. She has suffered a loss of one-third in her coal exports with the result that three-fourths of her mines have not paid dividends. While one-fourth have been profitable, making a total of some \$35,000,000 last year, seventy-three per cent have lost from thirty-five to seventy-five cents per ton. This has been made up to them by the government subsidy at a cost to the taxpayers of a cool \$100,000,000. It is now proposed that the operators' profits be insured on the old privately managed, competitive, hit and miss basis by a reduction of the miners' wages. To this proposal labor replies, Make the coal industry pay by engineering it as a national business, install modern scientific methods; then make a living wage for the miner the first charge upon the industry. Driven to the last ditch with failure written over the historic effort to treat the coal industry like manufacturing, capital retreats into an offer to nationalize the coal itself, but demands that tory methods be applied to the process and labor be made to pay the cost of the change. Labor replies that the day of opportunity has been sinned away and that all the people, not labor alone, should bear the cost of making the change.

All parties now agree that the British coal industry must be engineered on a national scale. Mines vary in depth, thickness of vein, and quality of coal. The operating costs and profits vary accordingly. The result, in the hit and miss of laissez-faire enterprise, is big profits for some in flush times, big losses for others in dull periods, and an over-supply of miners most of the time. The poorer mines must be kept fit for the trade revival that may come, and the cost of their up-keep in the meantime must be borne by the rich ones. That was the Sankey plan. Justice Sankey was not a laborite. His commission was made up of engineers, operators, miners, economists, and statesmen. They proposed no confiscation but consolidation under a scheme

of national engineering, with improved methods of mining, a cut in operating costs, cooperative marketing, the squeezing out of royalties, and a living wage to a gradually reduced force of miners.

Lloyd George set up the Sankey commission with the promise that the recommendations of its report, whatever they were, would be put into operation. The miners accepted his terms, called off their strike, and trusted him. The report, coined in the judicial calm of Justice Sankey's mind, and founded upon the judgment of a disinterested group, was opposed by the tory faction, whereupon Lloyd George allowed his promise to the workers and to the nation to be broken. The inevitable resulted. The coal situation went from bad to worse. With the export demand on a downward slide and the coal-using industries at home still suffering from the general depression, the owners had to make expenses or quit. The miners accepted cuts that put their living standards, always at the bottom, lower than before the war, and 200,000 of them lost their jobs. Still, in three-fourths of the mines, coal did not pay. The owners said wages must go down and hours up until coal did pay. That meant more degradation in miners' homes, already miserable, and 200,000 more unemployed; but that was all the old system could devise.

DURING THE RAPIDS

Driven to the wall, the tory government resorted to the subsidy to put off the evil day, but meanwhile nothing was done to raise mining to a paying basis. The Sankey program remained in the files, and labor's demand that some such rehabilitation of the industry be devised was ignored. The overburdened taxpayer revolted against continuance of the subsidy. Finally the government appointed another commission—this time, one of its own creation. Labor was unrepresented on it, but awaited its report with the warning that "inasmuch as wages are already too low we cannot assent to any proposals for the reduction of wages."

The report recommended the nationalization of coal, the purchase by the government of the rights of the royalty-holders at a cost of a half billion dollars, and a semi-national control of the industry. But, it said, labor must pay the cost; the miners must take a cut in wages while the change is being made. The owners accepted the report in principle, expecting, no doubt, to whittle down objectionable details through the slow process of legislation in a parliament overwhelmingly tory. Labor asked that present wage scales be maintained while the reorganization was taking place. The government refused, and the owners locked them out.

Then negotiations began which, said Ramsay MacDonald, could they have been continued a few hours, would have resulted in a truce. But some printers on the chief tory daily refused to set up an editorial denouncing the strike as "a revolutionary movement to inflict suffering upon a great mass of innocent people and put forcible constraint upon the government." The paper shut down, the premier suddenly cut off negotiations, and the strike assumed the proportions of a national contest, with the full force of the government arrayed on the side of capital. It matters little about what happened after that hour, for there is little

sanity in strife. Propaganda takes the place of news, recrimination replaces understanding, and all living becomes abnormal. The government itself admitted that "no serious disorder has occurred in any part of the country."

THE SETTLEMENT

Ramsay MacDonald in the house of commons led in a demand that negotiations be resumed; and the churches joined in the demand, while the shut-down gradually tightened over the land. Finally the premier consented to receive some labor leaders, agreed to a compromise settlement, and the sympathetic strike was called off. Now he will do the very things which, had he done them before, would have saved the country from the devastations of the strike. The subsidy will be renewed to cover operators' profits; the lower scales of wages will therefore not be cut. A national wage board will readjust the higher scales. Assurance is given that there will be no reductions except as the reorganization program is put into effect, with a restoration as soon as possible. The government promises to provide meanwhile for the unemployed. The result is that although labor will suffer some loss among the better paid miners, it will maintain its determination against a further lowering of the miners' living standards, and it will win a half victory in its program for a national engineering of the industry.

The tory government wins politically, as it usually does, by bluffing and retreating. Nevertheless, it surrenders its old laissez-faire business methods to the nationalization of the coal mines, and will have to get rid of that most tory of tories, the royalty holder. Eventually MacDonald's program for a socialization of industry without revolution will be realized. It will come gradually through a series of readjustments to meet the requirements of this complex social age, by means of education, parliamentary government, economic evolution, and occasionally a great crisis such as the coal strike. Meanwhile the tories will go on making laws to keep themselves in power, while the spirit of revolt against toryism will keep the ferment up, singing as it goes:

"God placed the Russian peasant
Under the Great White Czar;
God put the Prussian worker
Beneath the Lord of War.
But He sent the English gentleman,
The perfect English gentleman,
To make us what we are.

We bide the time and wait:
While the fat, well-living gentlemen,
The easy, well-bred gentlemen,
The thoughtless, careless gentlemen,
Forget that slaves can hate.

The patient Russian peasant
Has turned and smashed his Czar;
And now the Prussian worker
Has broken his Lord of War.
And soon—ah! soon, our gentlemen,
Our proud, all powerful gentlemen,
Our God-damned English gentlemen,
Shall find out what we are."

A Venture in Christian Cooperation

By Jesse H. Baird

THE PURPOSE of this article is to tell of one small segment of the move for Christian cooperation. There is a state out amidst the western sage brush which has little note, outside of producing prize potatoes and a United States senator. The state is Idaho. Along with two or three sister states she formed the last frontier of the nation. Her minerals have enriched the nation's coffers. Her soil is second to none. Her people are the western type who dream dreams and see visions. But her institutions are new and her problems tremendous, especially in the realm of religion. With a population of 325,000, only 114,000 of her people profess any religious faith. Of these 82,000 are Mormons, 3,000 are Roman Catholics, and only 29,000 are protestants. These figures may be accounted for by the newness of the country, the scattered condition of the people, and certain other factors.

ORGANIZING FOR UNITED WORK

But when a group of ministers sat down to view the situation one Monday morning in the year 1921, they agreed that the one hope of success lay in the various denominations learning to work in closer harmony and cooperation than they had ever done before. The meeting resulted in a move which after due course of deliberation and conference, brought into being the Idaho home missions council. The constitution and machinery of organization agreed upon were as simple as it was possible to make them. An executive committee, consisting of the field executives of the various denominations, meeting at least quarterly at the call of the president, was to carry on the active work of cooperation. Each year a general meeting was to be held when all ministers and interested laymen of the cooperating denominations should come together for a couple of days of fellowship and inspiration. This was the working plan, but the movement was in reality simply a united determination to work together.

It is now almost five years since the experiment was launched. Nothing revolutionary has been accomplished, or even attempted. Revolutions are dangerous. But there has been steady progress toward a new day.

Picture a session of the annual meeting of this council. One of the most interesting and significant of the various sessions is when the "allocated fields" are considered. One by one the men who are pastors of community churches on fields allocated by the home missions council give their reports. On these fields only one denomination is actively at work, all others having agreed not only to keep out but to encourage and assist the one in charge. At present there are forty-two such allocated fields in southern Idaho. A Methodist pastor arises to tell how his community church is growing. Then he adds a report of his work in a neighboring Presbyterian field which he is supplying at the request of the Presbyterian state executive. A Scotchman arises. He is a Baptist, pastor of a large scattered parish in the mountainous lost river section of the state. He tells in his Scotch way how he rushes over his vast parish

preaching in three churches at great distances from each other, visiting the scattered homes of miners and ranchmen, and between stops singing gospel songs to the tune of the mud chains on his Ford. "Sometimes the thermometer is forty-four below, but what is that?" We know that he's not only the "sky pilot" of the section but the master hunter and canoeman, the only man who ever shot the treacherous rapids of the Salmon river in a canoe.

Another Baptist minister, in his report, tells how on a certain occasion he sent for the archdeacon of the Episcopal church to come and baptize an infant in an Episcopal home, "baptizing infants not being in his line of business." A Presbyterian in explaining his heterogeneous constituency describes his official board as consisting of a Presbyterian, a Methodist, a Lutheran, a Seventh Day Adventist, and others of whose previous allegiance he is not certain. A Methodist tells how he was welcomed to his field by a community meeting and a brass band, after all sects and creeds had gotten together and decided to work in one church. A United Presbyterian pastor tells how the problem of song has been settled in his church, by singing psalms part of the time and hymns part time. He states that the best worker in his church is a Baptist. And so goes the story.

Allocations for the ensuing year are then voted. Several new ones have been requested. To each pastor on an allocated field a card is given, signed by the field executives of all of the cooperating denominations. The card asserts that the field has been allocated to the said denomination and all of the other denominations, as witnessed by the signatures of their executives below, hereby urge any of their people who may be resident in the community to cooperate with the denomination on the field and to do all possible to make the work a success. This card of allocation has proved very helpful in securing the cooperation of families who had held back hitherto because their own denominations were not in charge of the work.

Perhaps the most impressive period of the annual meeting is the concluding prayer service when one after another of the delegates prays God to bless the work of Christ in Idaho, petitioning success to the plans and ambitions not only of his own group but of all the sister denominations engaged in the same great task.

During odd moments the executive committee has been meeting in an adjoining room ironing out any points of friction or misunderstanding which may have arisen during the year. Divergent views are expressed very frankly, but there has never been a failure to come to a friendly settlement. Occasional business sessions are held before the council as a whole, and with the executive committee's report as a basis, various legislative proceedings are put through.

RESULTS OF THE EXPERIMENT

The great achievement of the Idaho experiment to date has been the manning of several remote scattered mountain sections which had never before had a resident pastor.

Several bits of wisdom have been accumulated by those

who have been active for several years in this venture. First, that a small community should have one united religious program if possible. Such a program will not only remove the unfriendly religious competition which mars so many small communities, but it will frequently develop a strength and efficiency which will put to shame many a church in the large cities. Our outstanding demonstration is the community church at Parma, Idaho. In 1920 a competitive program of small struggling churches gave way to a united community church under the leadership of the Presbyterians. Today, in this little town of seven hundred people and an equal number of country constituents, there is a church with more than four hundred members, church and parish buildings worth sixty thousand dollars, an annual benevolent budget of two thousand dollars, and the largest men's Bible class in the state.

Second, we have come to the conclusion that the most successful community church is the one thus sponsored by some one of the denominations, with other denominations cooperating. The unsponsored "union church" is an orphan child and does not succeed, as a rule. Third, we find that there is a widespread and growing sentiment among Christian people of all creeds for this kind of cooperation, but when it comes to actual practice there are only a few either of ministers or laity who can rise above their old prej-

udices. Our old quarrels die slowly. By the grace of God they're dying, though. Fourth, we have learned that where a condition of crowding and competition exists it is best not to try to remedy it quickly. To do so merely makes the situation worse. "Watchful waiting" and education are the key. Keep the ideal of united effort constantly before the community. Talk, pray, and keep sweet. Perhaps some day something will happen—maybe a funeral or a removal—which will suddenly crystalize the situation and make it easy to establish a united community work. Such has already occurred in certain communities of Idaho during the life of this experiment.

Fifth, we are persuaded that the way into Christian cooperation is not by talk but by practice. Let the denominations and individual churches cooperate as far and as often as possible. Gradually it becomes easier. Each little step makes a longer step probable. When we learn to know each other we come to respect each other, we cease to fear each other's ambitions, we learn to love each other, and finally we begin to pray for each other's success. This is the type of united church, we believe, for which our Lord Christ prayed—united, not by organization and ritual and creed, for individuality and diversity are inevitable and desirable in these realms, but united by love and fellowship and service and a common cooperative program.

How the War System Operates

By Harold E. Fey and Vernon Cooper

IN MARCH, 1926, a committee of Nebraska citizens announced that they had organized to put military drill at the state university on an optional instead of a compulsory basis. They proposed to do this by an appeal to the people through the initiative provision of the state constitution. A study of the developments which have occurred since this announcement was made sheds considerable light upon the means used by the military group to influence public opinion. When it is remembered that this machinery, here shown working on a small scale, may be equally efficient in bringing national opinion into line in event of a great crisis, this mid-western drama attains a significance difficult to overestimate.

THE AMERICAN LEGION

The most important agency in the manufacture of opinion in behalf of compulsory drill in the University of Nebraska is the American Legion. The local legion has been the center of the attack on the movement to make drill optional. An idea of the tenor of this attack may be gained from the following "facts" which the Iowa Legionnaire quotes the commander of the Lincoln post as using in an Omaha speech: "There are 100 communist schools in the United States; there are 400 radical magazines or newspapers in this country whose sole reason for existence is to preach the overthrow of our government; \$3,000,000 was spent last year for propaganda urging the overthrow of

constitutional government; there are 1,500,000 radicals in America clamoring for our nation's destruction by force."

Beginning with the local organization, legion posts and other ex-soldier groups throughout the state began to hold meetings and to pass resolutions denouncing the citizen's committee and supporting the compulsory feature of drill. When a member of the citizen's committee addressed an audience, representatives of the legion were there to heckle the speaker. One legion post in a public statement designated the ministers, lawyers, social workers, bankers, and farmers who composed the committee as "a certain body of notorious draft obstructionists and enemies of organized government who are devoting their efforts to this and other movements to destroy the national defence." In addition to passing resolutions, the legion posts furnished speakers who discussed compulsory drill before luncheon clubs and other civic and social organizations. All the resolutions and all the speakers were uniformly in favor of the compulsory feature of military drill at the university. It was, therefore, with no great surprise that it was learned that these sentiments "were in accordance with a resolution passed by the national executive committee of the legion."

An effective part of the legion participation in the movement was a persistent lobby against the optional drill idea. Whenever any group was to vote on the question, prominent members would be interviewed in an effort to "swing" their vote. This pressure was so great that one ministers'

association which was voting on the question cast a secret ballot, some of the ministers declaring that a public vote would seriously embarrass them in their churches.

THE UNIVERSITY ADMINISTRATION

Second in importance among the agencies influencing opinion in favor of compulsory drill in Nebraska is the administration of the university. Before the movement against drill was a day old, the chancellor issued a statement defending the status quo. Six days later his office released another statement describing the lamentable condition to which optional drill had brought the military unit at the University of Wisconsin. A day later the board of regents of the university issued a long defence of the system, and after this the chancellor regularly every few days for several weeks published letters from university heads who favor compulsory drill.

The regent's defence of the system is of significance here because it is a typical piece of propaganda material. After referring to federal obligations and the national defence act, it alludes to the citizens' committee as "agitators" and says that "they will have the sympathy and support of all foreign militarists, of all communists and anarchists, of all parlor bolsheviks, and of all Utopians." A little later it expresses disapproval of the "gross impropriety" of "the attitude of certain religious and welfare workers assigned to the university" and "respectfully suggests that all churches and societies assigning religious and welfare workers to the institution select only those who will cooperate with the university authorities in maintaining the policies of the school." In the conclusion are found such phrases as "devoted to peace," "solemn obligations," and "our service flag."

The advent of this movement was greeted by another chorus of resolutions and endorsements. The fraternity to which Nebraska's all-American football star belongs led the procession among the social organizations of the campus, and naturally a dozen others were soon in line. Two or three dinner clubs invited the commandant or some other officer to speak to them and then resolved also. For a week the air was full of resolutions.

FACULTY

The campaign on the campus went forward in a quieter but no less effective way. A professor who is well known as a strong advocate of every preparedness measure approached members of the faculty to "sound them out" on the issue. A student organization which had planned to have the matter debated before one of their meetings discovered that they were in danger of incurring the displeasure of the powers and changed their plans. A professor spent an entire hour in a diatribe to his class in the history of civilization on the insanity of abolishing compulsory drill, in the course of which he denounced the women students who had part in the movement for meddling in a thing which was none of their affair!

The university carried the campaign out to the people of the state in several ways. Professors were delegated to present the case against the movement for optional drill before public assemblies. The university broadcasting sta-

tion was used to attack the movement. In one case a professor who was scheduled to speak on chemistry spent almost his entire time on the air inveighing against the people who were about to overthrow the government. Finally, the university policy so affected that part of the state press which habitually supports the administration that it was impossible to get an unbiased view of the contest from their reports. Residents of Lincoln found themselves forced to buy Omaha papers in order to get all the news concerning the movement which was developing in their midst.

ARMY OFFICERS

In addition to the American legion and the university administration, army officers played an active part in shaping public opinion. Major General B. A. Poore, commanding the seventh army corps area, did not hesitate to appear before the Omaha American legion to denounce the movement against compulsory training. The commandant of the university R. O. T. C. has taken the platform before local groups in defence of the compulsory system. The commandant of the only other R. O. T. C. in the state besides the one at the university has not only spoken before meetings but has broadcast his opinions over the radio. The tradition that army officers shall keep out of state and local politics does not seem to bulk very large when the prestige of the military program for the schools is at stake.

Other agencies in addition to those mentioned have contributed to the regimentation of opinion. The members of the reserve officers associations have been very active, especially those men who were also members of the university faculty. The war mothers landed a front page story in the papers when they pronounced themselves in favor of compulsory drill. The D. A. R. chapters and the G. A. R. posts, the Spanish war veterans and the Veterans of Foreign Wars, each added their bit to the accumulating snowball of opinion. A few ministers declared themselves publicly on the side of compulsory drill, but these were recompensed for their loneliness by seeing their remarks printed in full.

The Ku Klux klan served as a passive but receptive agent for the compulsory drill propaganda. A woman's auxiliary of the klan heard the arguments for the R. O. T. C. presented at four weekly meetings in succession. Two of the four speakers who appeared before the one hundred women were members of the American legion. To date it has been impossible to obtain a hearing before any klan group for the other side of the question.

WHAT DOES IT MEAN?

What can we learn from Nebraska? First, that there is a very definite organization of the opinion which is behind compulsory drill in the schools. A mass of agencies capable of exerting a terrific social and economic pressure hangs poised ready to swing into action at any time. These agencies reach every element in our population. If their use in fashioning opinion is so facile and effective in peace time, what may they not do to stampede the public mind in case of a threat of war? Chief among the agencies in

this regimentation are the ex-soldier organizations, with their sword-and-gun ideas of patriotism.

Second, the weight which has been brought to bear in Nebraska and elsewhere, and the alacrity and persistence of the response to the move against military drill in the schools shows that this item is the keystone of the military preparedness program. President Arthur E. Morgan, of Antioch college, says, "The battle for war is being fought today in our schools and colleges. The war department, through government appropriations, has millions of dollars at its disposal to build war spirit in the minds of our youth." What shall we say to this move?

Third, many of the institutions upon which we have depended to supply the intelligence which will lead us to peace are open only to the agencies which make for war. In surrendering the university youth bodily to compulsory military drill these educational institutions have played completely into the hands of the military party. The system of training which the war department has incorporated

in the R. O. T. C. is said by Raymond Fosdick to promote "the same distorted nationalism which was responsible for the catastrophe in 1914 and for perpetuating a system of organized hatreds which, unless checked, may spell the end of civilization."

Fourth, the churches and the independent political group constitute the only effective opposition to the military party. In Nebraska the farmers are working hard in the campaign for optional drill. Two Methodist district conventions, the Baptist state convention and the Congregational state convention voted overwhelmingly to oppose compulsory drill, and the ministers' associations of both Omaha and Lincoln passed similar resolutions. Ministers all over the state are actively circulating petitions and organizing workers. The success of their efforts is still in doubt, but something has been gained when a reserve officer, reflecting upon the activity of Nebraska churches in behalf of world peace, will say, "Well! If that is what they stand for, I am through with churches."

British Table Talk

London, May 4.

NO ONE who has read "The Invisible Playmate," or "The Child's Book of Saints" will ever forget the name of William Canton. His death was announced in yesterday's paper, and though it has been a day of crisis, and the journals are full of the general strike, it is fitting that a grateful offering should be made to the memory of a poet with a tenderness and pathos rarely surpassed in the poetry of faith. One of his poems, "Easter Dawn," might have been owned by George Herbert. And another has never ceased to awaken echoes in my mind: it likens our situation in later life to that of boys hearing the call of comrades at eventide, "Home! home! home!" And we too "in solitary fields when dusk is falling" can hear the call homewards. William Canton was a true poet, but he was also a devoted servant of the British and Foreign Bible society. He wrote, as almost all poets write, in an admirable prose style. Not only scholarly books, but work written for every man, came from his pen for the Bible society. He loved the English Bible and knew its history from long and loving study. He wrote "The Bible and the Anglo-Saxon People." His closing chapter in that book was headed, "The One Thing Left." "There is one thing left to do with the Bible," said Dr. Richard G. Moulton, "simply to read it." Take it and read it. This was the counsel of this scholar and poet.

The General Strike

Yesterday, May 3, in the evening I began these notes. News from the house of commons was coming through by wireless. At midnight, unless some sudden action were taken, a general strike had been ordered. Throughout the day it had become accepted as inevitable that the strike must come, but as the evening went on faint hopes were revived. The speeches in the house of commons were worthy of the serious hour. Mr. Baldwin sketched calmly and impartially the stages through which the coal dispute had passed. Mr. Thomas, Mr. MacDonald, Mr. Churchill, Mr. Lloyd George spoke with an evident sense of responsibility. It seemed as if the way were opened for a last hour consultation; that took place; but at 11:15 it was announced that all hope must be abandoned. At midnight the first general strike known in the history of this nation began. We can

see the beginnings; but what will follow is hidden from us. The railway trains are not running; the daily papers appeared this morning, May 4, but they cannot appear again; the transport workers and the bus-drivers have ceased to work, as well as the workers in the great industries. The government has set in motion its measures for ensuring the food supplies of the people. There is said to be no immediate peril to be anticipated from shortage of food. But the situation is without parallel and it is therefore idle to prophesy.

* * *

What Has Led To This?

Things have not been happy in the coal trade for some years. It was controlled during the war, and upon it as upon all such trades, when control was withdrawn, there fell confusion and instability. The Sankey commission brought in a report which seemed to the dominant party too socialistic. The liberal party published the results of an inquiry which did not go so far as the policy of nationalization, but advocated considerable and drastic changes in the management of the mines. This year the commission appointed last July recommended a policy not far removed from the liberal one. It demanded reorganization from the owners and a readiness from the miners to accept during the process of reorganization a temporary reduction of wages. Round these recommendations negotiations have been carried on for some weeks. Not once nor twice agreement has been within sight. At times it seemed as if only an obstinate clinging to a formula on one side or the other separated them. The government intervened and for many days Mr. Baldwin honestly strove for peace. The real difficulty is this: The men believe that the masters are not serious in their promise to reorganize the industry; the masters hold that the miners will make no sacrifice. The men say, "Give us the reorganization and we will do our share;" the masters, "Give us the evidence that you will bear your part and we will get about the reorganization." It came at some moments to little more than a bandying to and fro of "You begin!"

* * *

The Last Straw

The government issued its emergency proclamation; the council of the trades' union congress gave orders that a general

strike should begin in sympathy with the miners. The miners' notices, ending their engagement, came into effect on May 1. At 11:30 on Sunday, if we may credit the account given by the trades' union delegates, the two sides were very near to each other when news came that the members of a small union at work on the Daily Mail had refused to let that paper's Monday number be issued. They did this because the leading article was likely to hinder their cause, or perhaps prejudice the hopes of peace. The cabinet heard this; it proved the last straw; they sent at once to break off negotiations unless the trades' union representatives disowned the action of those who had taken the law into their own hands. That ended the parley, and if it seems a little matter, it must be remembered that the men who were negotiating were tired men, and in every conflict there is always an occasion which is generally a small thing. Here are some words which sum up the standpoint of those who do not look at the situation with any sympathy for socialism: "There will be talk of bolshevist intrigue, but it is to be hoped for our reputation for common sense not too much. Let us have the intellectual honesty to recognize that the workers are only trying to do now, at the expense of the state, what masters have many a time in the past tried to do at the expense of the men. The tap-root of the whole trouble is the atrophy of the general but unorganized will, the excessive power of well-organized sections, the timidity of governments in face of the ballot-box, and, one must add, the refusal of governments to govern." For most of us the way is very dark. We see that there is nothing now but to support the government, whatever we may think of its action. There cannot be two centers of government in one nation. Much of the sympathy felt for the miners will be lost in the indignation which will arise because of the general strike. The problem will be no longer what we are to do for the coal trade, but how we are to survive the threat of a strike which puts the nation on the defensive against one section, a large and essential section, which acts in ways which are foreign to our constitution. All this will be ancient history when it is read, but it can be set on record now, before the sequel blots it out. But it would not be fair to close this note without repeating the appeal with which Mr. Baldwin closed his speech last night: "It may well be, and I know that I shall be attacked from all sections of the opposition, that I shall be told, among other things, that 'This is the end of all your dreaming, visionary speeches about peace and all that kind of thing.' I have worked two years to the utmost of my abilities in one direction. I have failed, so far. Everything I care for has been smashed to bits at this moment. That does not take away from me either my faith or my courage. I shall pick up the bits and I shall start again. I cannot see what I have dreamed of in my mind, but I know that the seed which I have tried to plant in men's hearts these two years is germinating throughout the country. It is in that direction and that direction alone that we shall pass, after much suffering, through deep waters and through storm to that better land where we hope to be."

The Londoner's Bishop

It is twenty-five years since Dr. Ingram succeeded Dr. Creighton in the see of London. He had been head of Oxford house and bishop of Stepney. In a remarkable way he has become a familiar figure in the Londoner's life. He is equally at home in the east and the west. He can talk with costers as easily as with kings. He has shared the everyday life of all sorts and conditions of men, and if he is not a great theological scholar he is recognized by all men as a man whose piety is real and simple. Even those who accuse him of too great tenderness to Anglo-Catholics cheerfully admit that at heart the bishop is a sound evangelical. He has a delightful habit of giving himself away by taking the public into his confidence. Some years ago he published a statement of his annual expenditure. He is nearing the verge of old age, but he still plays lawn tennis and looks a strong and well-disciplined man with years of work still

before him. "It takes many qualities," it has been said, "to make a bishop in these days, and to be a bishop of London is a task which might be declined with thanks by an archangel." If Dr. Ingram has won widespread recognition in this office, it is due largely to his simplicity of faith and his frank humanity. Let it also stand to his credit that he has been for many years a temperance advocate and reformer. How well I remember 19 years ago an evening in Willesden where I presided over a huge temperance demonstration on a Sunday evening. The speakers were Horne and the bishop, and we had a great meeting. At the end a crowd had assembled outside shouting, "Good old bishop!" and in reply the bishop cried, "Good old Willesden!" I remember, too, how he began his speech with a cockney vulgarity, "This is what we call in Bethnal Green a bit of all-right."

* * *

Sir J. M. Barrie On Cricket

The Australian cricketers were welcomed almost as royal guests. The prime minister spoke charmingly, Sir J. M. Barrie immortally, at the luncheon. I believe that Sir James spoke his words without a note; they are certainly the stuff of which literature is made. After some delightful banter, in which he undertook if need arose to select a Scots eleven to challenge the Australians, he went on: "In conclusion—for I was out long ago (caught Gregory)—in conclusion, as Mr. Grimmett said when he went on to bowl in the last test match—let us pay our opponents this compliment, we are sure that if we had not thought of cricket first, they would have done it, and whether we win or lose, O friendly enemy, you cannot deprive us of our proudest sporting boast, that it was we who invented both cricket and the Australians. And let us not forget, especially at this time, that the great glory of cricket does not lie in test matches, nor county championships, nor Sheffield Shields, but rather on village greens, the cradle of cricket. The tests are but the fevers of the game. As the years roll on they become of small account, something else soon takes their place, the very word may be forgotten; but long, long afterwards, I think, your far-off progeny will still of summer afternoons hear the crack of the bat and the local champion calling for his ale on the same old bumpy wickets. It has been said of the unseen army of the dead, on their everlasting march, that when they are passing a rural cricket ground the Englishman falls out of the ranks for a moment to look over the gate and smile. The Englishman, yes, and the Australian. How terrible if those two had to rejoin their comrades feeling that we were no longer playing the game! I think that is about the last blunder we shall make. I ask you to drink to the glorious toast of cricket, coupled with the name of one of the greatest of all cricketers and one of the greatest of cricket captains, Mr. Werner." Here Sir J. M. Barrie speaks for all that is best in this nation. Personally I would not cross the road to hear cricketers discuss the prospects of test matches; I should love to watch them on the field during those matches. But Barrie, whose cricket days are long past, has kept the spirit of the game and added once more to its classics.

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And So Forth

This letter goes into the care of the G. P. O. in faith. Whether letters will be delivered in Chicago at the usual time or not, I cannot say. . . . At the spring meetings of the Baptist union the chairman, Dr. J. H. Rushbrooke, while rejoicing in the gracious tone of the Lambeth appeal, said quite definitely that no representative Baptist body would ever endorse the view that "the episcopate must be accepted for the united church of the future." No Baptist body looks in that direction for unity. . . . The Australians have begun their matches in very cheerless weather; today however there is a change and when the visitors come to Leyton on Wednesday there should be all the making of good cricket. The Rev. F. H. Gillingham—an old cricketer—thinks there will be four drawn games out of five. . . . An admirable little book on the epistles by Canon Bate should be noted. Only a masterly scholar could have written so lucid a

book. . . . The missionary societies are beginning their annual meetings, and reviews of the past year. The L. M. S. has a deficiency of £25,000; and other societies report deficiencies of a greater or less amount. A few are in the happy position of being on the right side, but most have spent more than they have

received. It may seem unreasonable but it is certainly true that there has never been more hope and enthusiasm than there is now in missionary circles. . . . "From Coleridge to von Hügel and Clutton-Brock, the deepest and most forcible teaching," writes Dr. Inge, "has come from lay writers."

EDWARD SHILLITO.

The Book for the Week

The Psychology of Group Life

PROFESSOR CHARLES A. ELWOOD'S *PSYCHOLOGY OF HUMAN SOCIETY* (Appleton, \$3.00), was published several months ago, but a new edition serves as an excuse for giving it the more ample notice which it deserves and which it has not heretofore received on this page, and also furnishes evidence that it has passed the primary test of a new book. The first edition has been sold. The author describes it as "an introductory text-book in the theory of sociology," but that should not be held against it. It is a text-book, to be sure, and the author's sense of obligation to those who shall use it as such forces upon him a certain artificial completeness of structure which compels him to treat in a somewhat routine way many topics upon which he has no particular contribution to make. But these text-bookish qualities aside—and they should offer no great obstacle to the serious readers who are the only sort that such a book is likely to attract—it has much to commend it to those who do not particularly want a text-book but are interested in a general survey of the theory of human society and of the principal problems which arise as men try to live together, which is the only way men do live.

As a psychologist, the author is rather conservative. He avoids committing himself very positively to any particular school, whether behavioristic or other, and he does not consider that the contribution of the psychoanalysts has yet been tested out sufficiently to be incorporated in the body of orthodox doctrine. Cautiously avoiding "the unconscious," he perhaps forfeits some useful resources but he also escapes much that is speculative and perhaps still more that is ambiguous. He is, of course, a thorough-going evolutionist, neither shrinking from finding the origins of mind in the lower animals, nor limiting the elements of human intelligence to those of the quasi-mind of animals. The biological factors which are common to man and other animals—that it, the seeking of food, the production and care of offspring, and the necessity of defense against enemies—are the first determinants in the formation of social groups, which are thus as primitive as the life of the species, or even more so, and are not the product of the deliberate activity of pre-social human individuals. But the development of group-life among men involves another element which is not found in the lower animals—the power to transmit acquired habits and values. Thus human social life is of a type dominated by "culture," which includes tool-making and institution-making and leads to material civilization, language, literature, art, religion, morality, and government. The patterns of culture are handed down by social tradition, and the habits of a group at any particular moment are controlled by this social tradition plus group opinion reacting to contemporary situations.

In the evolution of mind, fundamental attributes "are as much determined by variation, heredity, and selection as are the general characteristics of our bodies." The operations of mind are primarily functional; their function is to forward beneficial adaptations to environment. Above the lowest levels, they become consciously purposive, as they are in most cultural activities. Human society now is predominantly an expression of purposeful activity. Social forces have come to consciousness and aim to replace the blind forces in which group life originates. Behavioristic psychologists will perhaps feel that

the introduction of this category of purpose is going beyond the facts, or at least that it requires further analysis and explication.

The author uses the term "instinct" to cover a wide variety of inherited reaction tendencies. It is a word of many and varied uses, and in view of the diversity of practice among psychologists and sociologists doubtless a writer has a right to use it in any sense he pleases, so long as he makes it clear in what sense he is using it. Man is sometimes said to have fewer instincts than the lower animals. Certainly instinct alone is a less adequate guide for his conduct. In fact, man is extremely rich in hereditary reaction tendencies, but poor in complex instincts. These inherited tendencies are the stuff out of which conduct is made; but it has to be made. They persist in conduct somewhat as chemical and physical forces persist even in the highest forms of life which they can neither produce nor explain. Ordinary human behavior is a compound of instinct, habit, feeling and intelligence. Habit modifies original impulses, and intelligence modifies both. The common statement that "human nature cannot be changed" is a shallow fallacy, if by human nature we mean the ways in which people actually behave, for behavior is modifiable. All human institutions are devices to control and direct men's animal impulses to social advantage. Reforms must take account of fundamental impulses, but no evil is bulwarked behind uncontrollable natural impulses. The actual manifestation of human nature—i.e., behavior—is a product of social pressure operating on natural tendencies. Race distinctions are not significant, for every race has enough of the fundamental impulses to serve as the raw materials out of which to build a culture. It would seem to be still an open question whether a given race, even granted that it possesses the basic impulses, might not lack the capacity to organize the social institutions for their satisfactory control; as a race might have iron ore in its territory and yet not be able, by itself, to learn how to make razors.

These are but a few of the many interesting areas of thought with which the book deals. It touches also upon many practical problems, such as national unity, social reform, freedom of speech, race relations, and social progress. In these, as well as in the more theoretical portion, as the author would be the first to admit, it raises many more questions than it answers. After all, it is only "an introductory text-book." And besides, we are all still in the introductory stage of learning anything about society.

WINFRED ERNEST GARRISON.

Other Significant Books

IT IS FUNDAMENTAL to Elwood's position, as it is to any theory of society, that social life consists largely of institutions and devices which serve as means for the control of conduct. This specific problem is the theme of Professor Frederick Elmore Lumley's *MEANS OF SOCIAL CONTROL* (Century Co., \$3.75). Granted that society does in large measure control the behavior of the individual, just how does it do it? Here sociology comes to earth in very practical and concrete ways and helps us to understand why we buy things that we do not want, give money to causes in which we are not really interested, follow fashions, go to war, and obey the traffic signals. Rewards,

punishments, praise, flattery, persuasion, advertising, slogans, and gossip are all means of social control—that is, means by which individuals are welded into groups, or conformed to social patterns, or moved to do things to which their separate impulses do not lead them. It is not all, of course, a matter of getting people to do what they do not want to do, but largely a matter of getting them to want to do the things that are socially desirable. The author writes with a thoroughly scientific equipment as a sociologist, and also with an ample fund of specific information about contemporary life. He gives not a psychological analysis of motives but a study of the concrete facts of social experience.

Readers of this paper have been introduced editorially to the new word, "thobbing." Henshaw Ward, in his book by that name, THOBING (Bobbs, Merrill, \$3.50), coins the word to denote a type of thinking which is directed by desire rather than by evidence. He shows the non-rational character of opinion, not as an ultimate or inevitable condition, but as an actual present fact. It is a plea for observation and intelligence, for an empirical and rational process in the determination of opinions and programs of action rather than an emotional one. Henshaw Ward wrote "Evolution for John Doe," and he is a specialist in expressing an idea so that anyone can understand it.

Closely akin to this book in both style and substance is Lothrop Stoddard's SCIENTIFIC HUMANISM (Scribner's, \$2.00). Will the scientific achievements and spirit of our age issue in a new renaissance, a re-birth of the human spirit comparable with that which flowed from the literary revival of the fifteenth century, or in disaster? Haldane's "Daedalus" showed that science had given us wings, and Bertrand Russell's "Icarus" argued that

we were in a fair way to fly too close to the sun with them and fall into the sea of ultimate calamity. Others have said that the most significant achievement of this age of science has been to put into the hands of warring races and classes the effective means of mutual annihilation; that an age of science is like a boiler that automatically continues to generate more steam and produce more power and speed until it blows itself up. Our age is scientific, says Stoddard, but most of us are not. Man is a paradox, imperfectly rational and most deeply moved by non-rational considerations. Can such a being run such a machine as science has construed without smashing both it and himself? The anti-scientific obscurantist movement, the theological manifestation of which is known as fundamentalism, is to be taken into account as a real peril. If there is not an explosion, due directly to an over-production of things and an under-production of character, there may be a reversion to general ignorance. This seems improbable, but no more so than the dark ages would have seemed if predicted to a cultured Greek or Roman. Since man cannot think unemotionally, what we need is a harmonious combination of intellect and emotion, each performing its proper function. Specifically, there is need of the scientific spirit in dealing with facts of social significance. The masses are literate but uneducated. Democracy gives power to an unenlightened majority. Our new scientific world needs a correspondingly new outlook which the scientific spirit alone is capable of engendering. Science can produce a new renaissance, if we will be scientific. The situation is dangerous, but there is the possibility of a new age if the new humanism is not frustrated, as the humanistic revival of the fifteenth century was, by the spirit of religious and social intolerance.

W. E. G.

C O R R E S P O N D E N C E

"What Is Disturbing the Presbyterians?"

EDITOR THE CHRISTIAN CENTURY:

SIR: For its intelligent, just and illuminating statement of the exact issue in the Presbyterian church at the present moment the editorial in your issue of May 13 deserves the deepest and sincerest thanks of every member of the church. Those of your readers who are not Presbyterians will get from it a clear and correct conception of the situation and be able to think justly of the cause of events. To Presbyterians, ill informed with the nature and bearings of affairs in their own body, you give a good chance to see how things stand. This is a great help. I wish there were some way of putting the article into the hands of every one of our ministers and elders, at least of as many of them as are to be members of the general assembly to meet at Baltimore.

McCormick Theological Seminary,
Chicago.

ANDREW C. ZENOS.

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial, "What Is Disturbing the Presbyterians," needs attention. Your position is that the presbytery and the synod are final authority in the matter of the qualifications of ministers and candidates for ordination, and that therefore the judicial commission and the general assembly of 1925 erred in presuming to interpret the law on this subject and to reverse the synod of New York; that the synod of New York and the modernist brethren under the leadership of Dr. Coffin are within their legal rights, and that the general assembly has no jurisdiction in the premises. You endeavor to support your contention by two historic references.

You first refer to the adopting act of 1729 which gives final authority in the matter of the qualifications of ministers and candidates for ordination to the presbytery and the synod. So

far you are correct, but you forget that there was no general assembly at that time. In 1788 the synod divided itself into four synods, constituted the general assembly as the highest court of the church and transferred to it full and final authority in the matter of the interpretation of the law of the church and of the legality of all acts of the lower courts—synods, presbyteries and sessions. This authority of the general assembly inheres in the Presbyterian system. Just as the supreme court of the United States is the final authority in the matter of the interpretation of the constitution and statutes of the nation with full constitutional authority to review the acts of and reverse the lower courts, even so the general assembly has equal authority in the church. Hence the general assembly of 1925 was within its constitutional rights in reviewing the action of the synod of New York. If the supreme court in the nation and the general assembly in the church had not this authority, uniformity could not be preserved and confusion would obtain throughout the church and nation.

You also cite the action of the general assembly of 1903 in sending down to the presbyteries its interpretation of the qualifications of ministers, for their judgment, as an established precedent and a repudiation of the right to judge of the qualifications of ministers. This action of the general assembly was in no sense a repudiation of the right to interpret the law of the church nor was it a precedent in any binding sense. The interpretation of the law is both a constitutional right and duty laid upon the general assembly. When cases come before it in regular form, it must interpret. In 1903, it did interpret. The Cumberland brethren were timid and fearful and hesitated to come into the union. Then the general assembly, not in repudiation of its right, which it had already exercised, but as an extra-legal concession to conciliate the apprehensive Cumberlanders, sent its interpretation down to the presbyteries. I repeat: The general assembly has the same authority in the church that the

supreme court has in the nation. Hence it follows that the general assembly of 1925 was within its constitutional rights and your contention is in error.

Lancaster, S. C.

R. W. JOPLING.

A Valid Baptism

EDITOR THE CHRISTIAN CENTURY:

SIR: I read with appreciation your editorial entitled "What is Disturbing the Baptists?" I suppose I am a kind of liberal Baptist. In my first pastorate I had a happy experience in joining with a Methodist pastor in special religious services. We were blessed with converts and we left it entirely to their option what church they should join. Some chose to join the Baptists and some the Methodist and others did not commit themselves.

When our second baptism was announced, I was approached by one who had given in his name to the Methodists to know if I would immerse him. (The Methodist pastor was not then ordained.) I replied that I would be glad to do so. A few days before the baptism I was calling on a Methodist family and I remarked that I had a pleasant duty to perform for their pastor. A young man who was going to join their church had asked me to immerse him and I was going to do it. This remark brought out a question. Would I baptize someone who had not decided which church she should join? The reference was to the eldest daughter of that family who had come out as a Christian but had not given her name to either church. I replied that I thought every Christian should join some church. The answer came that she meant to join some church but had not yet been able to make up her mind. With that understanding I readily consented to baptize her. She did not join a church until long after I left that field and then she did join the church of which I had been pastor.

I would like to ask the editor of The Christian Century whether he would consider that a case of valid baptism? It does not seem to meet the wording of the recent editorial. It says that the modernist conceives of baptism "as having its essential meaning in the function of initiation into the church." My thought is that baptism is an act of worship—a public expression of committal to Christ; and while it is rightly associated with joining a church, it is not dependent upon that.

New Hampton, N. H.

ARTHUR ELMES COX.

[Baptism is not, according to our definition, associated with joining a church, but with joining *the* church. The ceremony which our correspondent describes was surely the initiation of the candidate into the church of Christ.—THE EDITOR.]

Restudying Missions

EDITOR THE CHRISTIAN CENTURY:

SIR: I am an enthusiastic reader of your magazine. I most heartily agree with you in your wish to make the Christians of America realize that the old missionary attitude must be abandoned and that we have to think of the heathen world as including America. However I think that in your zeal to this end you have written some things that call for hearty disagreement and do not altogether tend to achieve the end you have in view. I refer to your editorials on missions in the issues of February 11 and 18.

I feel that many mission board secretaries will rightly resent your attack upon their "regular programs." We have to have regular programs if we are to get work done, whether at home or in other countries. And we have to have "mechanical budgets" and "routine interests." They have proven themselves efficient means of doing our Master's work and you would be one of the first to condemn the unbusinesslikeness of any large church in America that failed to make use of them. And as for "the idea that the salvation of the world is intimately connected with the magnifying of a denominational order," it is of no use to impute it to any of the mission board members who will read The Christian Century. If any of them have it, it is

unconscious and you will not help them to eradicate it by thus throwing it in their faces. And in spite of the fact that you see no grounds for enthusiasm for such programs, there are many pastors and church people who have such enthusiasm because they see just what the carrying out of the program means in terms of richer life for other people, and in terms of the solving of the problems of race, industry, war, etc., in which we are so interested because they do so affect the possibility of having a better and richer life.

Furthermore, in the editorial "Instead of Foreign Missions," you disclose a very peculiar notion of what the function of a mission board should be. You say "the only sensible division between agencies will be on a basis of questions faced," implying that the function of these agencies is to face questions, the great questions of race, war, etc. Now you would certainly agree that it is the business of the church as a whole to face this sort of question, and that all of the problems must be considered in their relations to each other. Now while it might be valuable to have agencies set up to focus attention upon certain of these problems, it is not to such an end, primarily at least, that mission boards exist. They exist to carry on work, work which has been decided upon by the whole body of the denomination, presumably after the consideration of the problems. Where the church as a whole has failed to consider the problems, undoubtedly mission boards have done so. But when you assume that such is their prime function, you make it so much easier for the church to forget its duty to face the problems, when what you desire is that the church should face them as fully and as soon as possible. But if the function of the boards is to carry on work and not to face problems for the whole denomination, then the division or union of home and foreign boards is a matter to be decided upon the basis of efficiency in doing the work.

Kodaikanal, India.

STEPHEN P. HIED.

"Giving Away" the Bride

EDITOR THE CHRISTIAN CENTURY:

SIR: An editorial on the first page of your issue for May 6, under the title, "Who Giveth this Woman to this Man," is probably a case of hasty writing, whereby careless statement vitiates the conclusions, for it is impossible to believe that the writer has verified his alleged facts. The very title of the editorial indicates that in the marriage service of the book of common prayer someone gives the woman to the man. That is not the fact. The minister asks, "Who giveth this woman to be married to this man?" and the bride is given, not to the bridegroom, but to the church as represented by the minister. This is made even more clear by the fact that the bride's father or friend places her hand in that of the minister, not of the bridegroom. It is the minister who gives her to the man. In the old York rite, which antedates the reformation, the question was, "Who gyves me this wyfe?" Plainly the "wyfe" was given to the priest, but in his representative capacity, he being a celibate. So far as I am able to discover, this is the uniform procedure in every Anglican rite which is of record.

Your editorial states that "the bride's father answers, 'I do'—just as though she were his property and he could transfer her to another owner." This is an utter and unfortunate mistake. I venture to say that no bride's father has ever so answered at any wedding solemnized in the Anglican communion. He answers nothing; the act mentioned above is his sole response.

The inference from your mistaken premise is unfortunate, because it distorts an act which is chivalrous and devout, and degrades it to the level of barter. The significance of the act lies in two ideas which it is intended to express. First, that at no moment of her life shall woman stand alone. She passes from the protection of her father's household to that of the church, which transfers her, with admonition and prayer, to that of her husband. This tenderness in safeguarding woman—perhaps an echo of the days of chivalry—may not appeal to the sentiment of today, but it is surely not the unworthy motive

which you make it appear. At least, brides still seem to feel it appropriate that they should appear before the altar on the arm of a father or his representative; while I think we should all agree that it would not be decorous to have the bridegroom appear supported by his mother.

The second reason for the giving of the bride in the manner above indicated is distinctly to avoid the impression which you have read into the marriage service—that she is handed over from one man to another. She is given to the church for a sacred purpose—if we still count matrimony sacred—and she is received by her husband from the hand of the church as a good gift from God. Surely there is both delicacy and decency in this, even if one does not see in it, as some of us do, a distinct hallowing of the act of marriage.

Unintentionally, I am sure, *The Christian Century* seems to have cast another slur upon a rite which is of the utmost importance to Christian society, and which we just now need to protect from all imputations which may belittle or degrade it. If there be any rite of the church, other than baptism and the holy communion, to which we might all unite in giving a sacramental significance it is surely this one, which is the foundation of the family.

Sioux Falls, S. D.

(Bishop) HUGH L. BURLISON.

Students and the Chaplaincy

EDITOR THE CHRISTIAN CENTURY:

SIR: Sixty-five students at Yale divinity school have signed the following statement expressing their conviction as to the matter of chaplains in the army and navy:

"We, the undersigned members of the divinity school of Yale university, believe that religion should not be subject to political dictation. We recognize the supreme importance of service to the religious needs of the soldiers and sailors. We believe that chaplains should be in the army and navy, that they should not only represent religion but also be supported by it. However, we believe that they should not wear a military uniform, be paid by the federal government, be under military control, or in any way be a part of the fighting machine."

Some of the students disfavor any connection of the church or chaplains with the military forces.

This statement grew up because a navy chaplain from the war department spoke in the divinity school chapel for the purpose of enlisting men as navy chaplains. The offer appeared to be very attractive as to a comfortable salary, the privilege of wearing the uniform, social standing, opportunity for travel, free books, the wonderful privilege of preaching the gospel of Christ under the stars and stripes, and the opportunity to "work for peace, publicly and privately in no uncertain way."

New Haven, Conn.

OLIVER M. ZENDT.

Labor's Pacific Parley

EDITOR THE CHRISTIAN CENTURY:

SIR: In your excellent editorial on "Australia Proposes a Pacific Labor Conference" in Honolulu, third week in November, you express the hope that "Asiatic nations" may be included.

Contributors to This Issue

ALVA W. TAYLOR, secretary of the board of temperance and social welfare, Disciples of Christ; for many years a resident of England; contributing editor *The Christian Century*.

JESSE H. BAIRD, minister First Presbyterian church, Boise, Idaho.

HAROLD E. FAY, minister for student work, First Christian church, Lincoln, Neb.

VERNON COOPER, professor of history, Cotner college, Neb.

My mind is entirely with yours. Will you let me say that I have before me a general letter from Mr. D. L. McNamara, secretary of the Australian labor party, calling the conference, and in his letter I find these words: "The invitation goes out to the American federation of labor as well as about one hundred large unions in the United States. . . . Invitations have also been forwarded to the recognized industrial federations in Canada, China, Japan, India, Australia, New Zealand, as well as to several of the South American republics. . . . Invitations have also gone out to several organizations interested in the peace movement in the countries bordering on the Pacific ocean." You and your readers will be glad to hear this. May I say further—quite confidently, although without authority—that I feel certain that the delegates of any peace organization in America would find a welcome to this conference, and I should advise all interested to get in touch at once with Mr. D. L. McNamara, Trades Hall, Melbourne, Australia. I may say also, that I spent a year in Australia and gladly testify that the leaders of the Australian labor party are very serious minded and highly intelligent and are anxious for world peace. This move on the part of Australia should receive the sympathy and support of all who desire peace on the Pacific.

Seattle, Wash.

SYDNEY STRONG.

Mr. Ponsonby's Peace Letter

EDITOR THE CHRISTIAN CENTURY:

SIR: The movement against war which has recently been started in England is of immense interest to English speaking people the world over and may exercise immeasurable influence in many lands. It bids fair to make England the pioneer among the great nations in their halting march toward freedom and civilization—a march beset with obstacles that require only courage and determination to overcome wholly. The aim of this movement is to obtain as many names as possible signed to a pledge against war which is absolute in character. The pledge is called a peace letter, is addressed to the prime minister and reads as follows:

THE PEACE LETTER

To the Prime Minister

Sir: We, the undersigned, convinced that all disputes between nations are capable of settlement either by diplomatic negotiation or by some form of international arbitration, hereby solemnly declare that we shall refuse to support or render war service to any government which resorts to arms.

The leader in this movement is Arthur Ponsonby, M. P., former under-secretary for foreign affairs. He speaks to crowded houses throughout the country and his audiences respond eagerly to his spirit of enthusiasm and consecration to his cause. Ponsonby says, "The people are in a mood to listen. They are conscious of having been duped. They recollect very keenly the stupendous effort; they see very clearly the barren and disastrous results . . . and simplest of all we can bring along the ordinary man and woman of common sense who can see at a glance that if nothing whatever is accomplished by this vast, expensive and brutal method it is time that it was finally abandoned." One who has read Ponsonby's extraordinary book, "Now Is the Time," must realize the simplicity and eloquence with which he would present his sacred cause. If his addresses follow the line of argument given in his book he would be likely to make the absolute futility of war his chief point of attack.

When people are honest with themselves—we as well as others—they will admit that warfare is an agent for terrorism and destruction, and nothing else. Once that fact is really grasped what can an honest person do but repudiate war in toto? And when all honest people and peace lovers repudiate warfare what can a government do? As Ponsonby says: "And so we can ask the people to speak for themselves, each one individually, and say whether they will have any part or lot in the senseless and barbarous method of attempting to solve international differences. No government can wage war without them. If they want peace they can have it."

A folder used in this campaign says: "Men and women who sign the peace letter are simply declaring that for the good of their country, for the well-being of their fellow men all the world over and for the protection of civilization they refuse to take any part in attempting to settle a dispute with another nation by means of massacre and devastation. They are saying that they want the nation's resources to be used for curing the crying evils in our midst rather than for killing innocent people in distant lands."

The demand for copies of the booklet, containing copy of the peace letter and places for fifty signatures, has become so great that it has been decided to wait till November before sending the signatures to the prime minister. If by that time two or three million names are obtained the outcome will be worth watching.

Brookline, Mass.

LYDIA G. WENTWORTH.

THE SUNDAY SCHOOL

Lesson for June 6. Lesson text: Gen. 33:1-11.

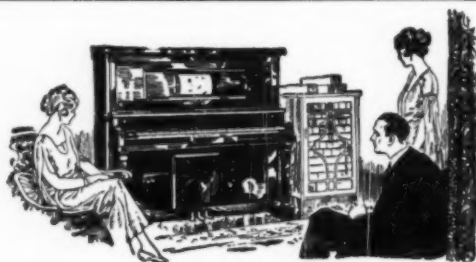
When Are You Done With a Sin?

HERE IS A STORY of deep human interest; it is one of the best stories in the world. Jacob had wronged his brother; he had cheated him out of the highest honor—the family birthright. So terrible had been the anger of that brother that Jacob fled for his life, nor did he venture to return for several years. Safely away from the outraged brother, do you think that he forgot that sin? He may have buried it in his mind; he may have thrust it down into his subconscious self, but he did not get rid of it. Many a night he brooded over it; he could not free himself from it, for there is only one way to get rid of a sin and that is to bring it out into the light and there to secure the forgiveness of both God and man. This is one of the valuable truths which we have learned in the last few years, that these haunting fears and horrible sins must be dragged out into the sunlight of forgiveness. One of our churches, in the middle west, is conducting a clinic where the most scientific methods of psychoanalysis are being used. The medical association of the county is behind this movement. Hundreds of poor, haunted people, the victims of phobias, are finding release. Here is the case of a man who years ago embezzled money from his employer. He was never discovered. As they say, he "got away with it." He thrust the sin down into his inner heart. But instead of fading out there, it seemed to take root and grow. Often at night he found himself lying wide awake thinking about that sin. A certain phobia developed in connection with that evil thing. He came to the clinic; the secret was finally worked out of him. He sought out his former employer and paid the money back with interest; he came and confessed his faith in Christ. At last the sin was forgiven by God and man and he found peace such as he had never before known. The literature of the world confirms this thesis. Look at Lady Macbeth moaning out her sin; look at the Scarlet Letter and the confession of the parson; look at "Crime and Punishment" and the shrieking confession of the student; look at Judas flinging his shekels down on the marble floor. "Be sure your sin will find you out." The sin may not be found out, but the sin will find you out; it will gnaw at your heart and tear at your soul until you are mad with the guilty knowledge of crime. Your sin will get you whether the iron hand of the law ever clutches you or not. You see men walking around like dead men, practically burned out by the knowledge of evil. "Millions now living are already dead"—as a clever chap has put it. One of the most tense situations in the old testament is that in which Jacob, rich and prosperous, comes back to face the brother whom he had wronged. Jacob trembles inwardly; the long battle with his conscience has almost unnerved him. Tomorrow he must face that terrible man with that flaming anger, which had probably grown through

the years. Naturally selfish, Jacob nevertheless decided to give to his brother the very best of his possession. Anything to placate him. Then night falls; in the shadows he seems to see that revengeful face. He seems to see Esau, that hairy, primitive, powerful, outraged brother. Tomorrow Esau may murder him and take all of those rich possessions for his own. He prays as he never did before; he fairly wrestles with God. Far into the night he agonizes in prayer. "I will not let thee go except thou bless me," he cried. Then came the morning; drove after drove of sheep and cattle are sent forward to propitiate the brother and finally Jacob himself comes. The brothers meet; Esau is generous and magnanimous; they talk together; then Esau forgives Jacob. What glorious happiness, what infinite relief; what freedom from the old burden; he is forgiven! Then, and not until then, he was done with his sin.

In a meeting in London a colonel in the army lingered for the after-session. At last he confessed that, years before, he had done a serious wrong and that he had never had any peace since. The preacher asked him to investigate and see if it were humanly possible to correct the evil. The next day the colonel came, in great joy, with the statement that he could and would make the wrong right—then and then only came peace. Unfortunately, in many cases, the power to rectify the evil is beyond our power. It is then that we throw ourselves upon the mercy of God; it is then that we accept Jesus' way of forgiveness. Nor do I mean to suggest that any man is capable of removing the scars of sin from his own heart. The gospel carries the good news of forgiveness and this we must accept. However, we have no right to seek to allow God to carry our sins, while we make no effort at setting right the wrongs which we have committed. The two elements go together and there will be no rest, no peace until the sin is dragged out into the sunlight of forgiveness.

JOHN R. EWERS.



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NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

C. I. M. Withdraws from China Council

The China Inland mission, the largest Protestant body at work in China, has withdrawn from membership in the national Christian council in that country. This will be regarded as a calamity in some quarters. In others, however, it will be felt that withdrawal of this mission, which is ultraconservative in theological outlook, will free the national council from obligations which have in the past made it difficult for that body to take a progressive stand on important questions. In reporting the action, a correspondent of the Churchman, Rev. John W. Nichols says: "The secretaries and officers of the council have not as a whole been conservative, either theologically or politically, and without imputing intentions, some of them have in fact several times overstepped their mandate. The only safe and proper course for such a body, especially in its earlier years, would be for it to go very quietly and cautiously, making sure that it had full approval from its constituency in all that it did."

Reformed Church in Triennial Session

The twenty-second triennial session of the general synod of the Reformed church opened at the First Reformed church, Philadelphia, May 26. The session will continue until June 3. Among the questions of vital interest which will be considered will be the merger of several benevolent boards, the relation of the publication and Sunday school board to the new board of Christian education, the problem of adequate support for the new work made possible by the recent forward movement, the program designed to secure greater denominational efficiency, and plans for closer union with other members of the reformed protestant churches. The program calls for addresses by Sherwood Eddy, S. Parkes Cadman, Fred B. Smith and Walter S. Athearn. Dr. Jacob C. Leonard, of Lexington, N. C., is president, and Dr. K. Rauch Stein, of Philadelphia, is stated clerk of the general synod.

Dr. Snowden Accepts Editorship

Dr. James H. Snowden has accepted the editorship of the Presbyterian Banner, a denominational weekly published at Pittsburgh. Dr. Snowden was, until recently, a member of the faculty of Western theological seminary and has been the editor of the Presbyterian magazine, a monthly published by the benevolent boards of the church.

Mormon Church Growing Slowly

In reporting to the annual general conference of the Mormon church, President Heber J. Grant sought to give an impression of the growth of the body by comparing its present size with that in the time of his election to the apostolate 43

years ago. Then, according to President Grant, there were less than 20 stakes of Zion. The statistics as he reported them for last year were: Stakes of Zion, 94; wards, 909; independent branches, 76; missions, 26; branches of missions, 716. President Grant also reported considerable building activity. It was necessary, however, to make known the fact that the work of the 2,500 missionaries of the church had, during the year, added only 6,373 converts to its membership.

Elect New President for Auburn Seminary

The commencement session at Auburn theological seminary, Presbyterian institution at Auburn, N. Y., was marked this year by the announcement of the election of Professor Harry L. Reed, professor of new testament since 1903, as president. Dr. George B. Stewart, whose resignation of the presidency was announced last year, preached the annual sermon to the graduating class, while there were special addresses given by Dr. Sam Higginbottom of Allahabad, India; Prof. Lewis Matthews Sweet, of the

Biblical seminary, New York city; Prof. Ernest W. Parsons, of Rochester theological seminary; Dr. Murdoch MacKinnon, of Runnymede Union church, Toronto, and Dr. J. V. Moldenhauer of the Westminster Presbyterian church, Albany, N. Y.

Dr. Straton Wins His Fight

The discussion within Calvary Baptist church, New York city, as to whether or not that church shall build a new edifice has been won by the portion of the membership supporting the plans of the pastor, Dr. John Roach Straton. In a recent corporation meeting, members of the church voted, 136 to 8, to lease their property for 99 years to a corporation which will erect a combined church and apartment hotel of between 30 and 35 stories. It is reported that many of the members who have opposed the plan will withdraw.

Famous Missionary Becomes Editor

Dr. E. Stanley Jones is to edit a new monthly paper established in India, to be

Southern Baptists for Special Creation

AFTER SEVERAL YEARS of agitation the southern Baptists have finally adopted officially a statement on evolution which is said to be acceptable to the most conservative members of that church. This action came almost at the beginning of the annual convention, which was held in Houston, Tex., May 12-16. A year ago, when the convention met in Memphis, an attempt was made to place the body on record as opposed to the evolutionary theory of the creation of man, but the historic Baptist opposition to binding the local church by actions of general bodies was then invoked to prevent action. This year, the action was proposed almost before the convention got started, and the whole thing had been acted on and pushed out of the way before most of the attendants at the convention realized that the question had come up.

PRESIDENT PROPOSES STATEMENT

The action at Houston came immediately after the address of the president, Dr. George W. McDaniel. Dr. McDaniel, pastor of the leading southern Baptist church in Richmond, Va., was nominated for his third term as president by Dr. George W. Truett, of Dallas, Tex. Within ten minutes Dr. McDaniel, and all the other nominees for office, had been proposed and elected. Dr. McDaniel, in accepting the office for another year, advised the convention to accept the theory that "man was the especial creation of God," and to reject "any theory, evolution or otherwise, which teaches that man originated in, or came by way of, a lower animal ancestry." A motion to that effect was immediately offered by J. R. Hobbs, of Birmingham, and supported by Dr. M.

E. Dodd, of Shreveport, La. Without a dissenting vote, the action formally taken declared: "This convention accepts Genesis as teaching that man was the especial creation of God, and rejects every theory, evolution or otherwise, which teaches that man originated in or came by way of a lower animal ancestry."

Before the end of the convention supplementary actions made it incumbent on theological seminaries and other educational institutions supported by the denomination to require positive adherence to this declaration on the part of their faculty members and students. Some of the schools thus involved gave formal assurances while the convention was still in session, and received approval in resolutions specially adopted.

WOULD BOLT WET DEMOCRAT

For the most part the work of the convention was taken up with plans looking toward more efficient administration of boards and local churches. There was a demand for stronger enforcement of the prohibition law, and the declaration of the chairman of the social service commission, Dr. A. J. Barton, of Kansas City, that nomination for the presidency by the democrats of a wet governor from New York, New Jersey or Maryland would lead him to vote the republican ticket, was heartily cheered by the convention.

The convention chose the day on which the Kentucky Derby was run to go on record as opposed to that race and to all horse-racing. Beauty contests, bathing girl revues, and similar displays also came in for condemnation, as did automobile joy riding, card playing, and certain types of moving pictures.

called the Fellowship of Friends of Jesus. It is announced that the paper will seek "to form a bond of fellowship and thought and life among those within and without the Christian church who, while differing in many things, hold a common fellowship with Jesus and desire to explore the meaning of that friendship." Dr. Jones is probably best known in this country as the author of "The Christ of the Indian Road." He has become conspicuous among missionaries in India through his wide contact with student and other intellectual classes in that country.

Methodist Jim Crow Dinner Stirrs Storm

A storm of large proportions is brewing within the Methodist church because of a banquet tendered the bishops of that church during their recent meeting at Washington, D. C. The official program used at the banquet contained the names of the guests of honor. The denominational press is now calling attention to the fact that the names of three bishops were omitted from this list. The three omitted were the three Negro bishops of the church. Not only were the names of these bishops not included among those of the guests of honor, but they received no tickets to the function, the explanation being given that it was not possible to hold a banquet in any first-class hotel in Washington which should be attended by Negroes.

Sees Spiritualism Growing In England

The Baptist Times of England is quoted by the Baptist of this country as reporting a rapid growth in the spiritist movement in Great Britain. "Side by side with the churches in the towns and even in the villages," says the English paper, "there are growing up spiritualist assemblies, numbering in all hundreds of thousands of members. There is no reason to doubt their sincerity. It is indeed obvious that, as they affirm, they find in the spiritualist creed something which they do not find in the ministrations of the orthodox churches. Why is the pulpit so strangely reticent about the spirit world? Our fathers found great delight in singing about heaven. The Bible says a great deal concerning the spirit life, and people with aching hearts long to know. But when did we last hear a sermon upon the subject?"

Restrictions Removed From German Societies

Mission work in India is fast returning to its normal pre-war basis. The government of that country has just removed all restrictions from the work of the Evangelical Lutheran missionary society of Schleswig-Holstein, the Gossner Evangelical Lutheran society of Berlin and the Danish tent mission. Protestant leaders in Germany say that a great improvement in the life of their churches may be expected as soon as it is possible for their members to find an outlet for their missionary interest through normal channels.

Communion Choral Setting Based on Spirituals

Rev. A. M. Cochran, rector of St. Am-

brose Episcopal church, and director of music at St. Augustine's school, Raleigh, N. C., has written a choral setting for the communion service based on a number of Negro spirituals. Mr. Cochran, a Negro, is a trained musician.

Macartney Out at Princeton

The long struggle to seat Dr. Clarence E. Macartney, noted fundamentalist, on the faculty of Princeton theological seminary, took a new turn at the recent commencement exercises of that school. It will be remembered that after months of agitation, with charges and counter-charges appearing in the secular and church press, Dr. Macartney was finally elected last November as professor of Christian ethics and apologetics at the seminary. At the time it was reported that the election was carried through the board of directors by a majority of one vote. At the commencement exercises held this month it was announced that Dr. Macartney has resigned the chair to which he was elected, and that the board of directors have elected Dr. J. Gresham

Machen to the position. Dr. Machen is almost as well-known a fundamentalist as Dr. Macartney. Up to this time, however, his official position in the seminary has been as associate professor of new testament literature. In the chair of apologetics it will be possible for Dr. Machen to impress more directly on the students in the seminary the conception of orthodoxy with which his name has become associated. Eighty-four graduates received degrees in the recent commencement of the school.

Students Sign Life Purpose Pledge

Twenty students of the University of Nebraska signed a declaration of purpose in regard to their future life work in a course of meetings recently conducted there at the First Christian church. The declaration of purpose signed by these students reads: "I will live my life under God for others rather than for myself; for the advancement of the kingdom of God rather than my personal success. I will not drift into my life work, but I will do the utmost by prayer, investigation, meditation, and service to discover that

Methodist Conference Accomplishes Little

THE SESSION of the southern Methodist general conference which met in Memphis, Tenn., this year is likely to be remembered for its determination to do nothing. As these words are written the body is still in session, and seems likely to remain there for at least a week to come. But it is hardly likely that anything of importance will be done in the remaining days. A few bishops may be elected, although even that is not yet certain. A little excitement may be stirred up over the election of general officers, particularly of those responsible for the contents of the Sunday school literature. But it is clear that the main business of this conference is to calm the fears of many agitated Methodists in the south, and that this end is to be attained by the simple expedient of doing nothing.

As stated last week, unification of the southern and northern branches of the church has provided the test issue on which everything else has depended. There have been radicals on both sides, but the middle-of-the-roads, as might have been expected, have finally attained control. The upshot has been that, while unification has not been buried forever, as its most determined opponents desired, it has been voted in committee to present a report calling for a commission of research and investigation, which can study anything concerning the matter so long as it holds no communication with any other commission representing any other church during the next four years. This committee report will probably be accepted by the general conference without much debate. With its acceptance, unification will go to sleep for at least four years. Whether the question can then be revived is doubtful.

NO CONSTITUTION

One curious effect of the agitation over unification, shown during the past week, came when the commission which has

been trying to draw up a constitution for the church presented its report. The constitution was about what had been expected, but there were those who thought that they detected in it provisions looking toward ultimate unity with the northern church. The result was a day of hot debate, during which it became evident that the constitution could not be adopted except by a narrow margin of votes. As a result, Dr. A. J. Lamar, chairman of the commission which had prepared the document, moved that another commission be appointed to study the question some more during another quadrennium, and everybody joined in passing the motion. Southern Methodists, who have never had a constitution, will have to get along as best they can in that same condition for four years more.

DRY OFFICE IN WASHINGTON

Practically the only affirmative action of any importance in the whole week came in the adoption of the budget. In this there was contained an item increasing the appropriation for the commission on temperance and social service from \$10,000 to \$24,000. Inquiries from the floor divulged the fact that it is planned to create a new general board of temperance and social service, to be located at Washington, with Bishop James Cannon, Jr., as its president. The new board is expected to work in close harmony with the board of temperance, prohibition and public morals of the northern church, which has its headquarters at the national capital. The conference also adopted resolutions calling for increased determination on the part of the government in securing enforcement of the prohibition law. "We most positively insist," said the motion, "that when men openly flaunt their determination to violate any law of our country the government must suppress anarchy and compel obedience to the law absolutely regardless of cost."

form and place of life work in which I can become of the largest use to the kingdom of God. As I find it, I will follow it under the leadership of Jesus Christ, where-soever it take me, cost what it may."

Presbyterians Increase Funds for Bible Study

A recent annual meeting of the board of

Christian education of the Presbyterian church showed that there is now \$2,300,000 of productive endowment working for the support of Bible teaching in Presbyterian colleges. This is a gain of \$2,000,000 during the last ten years. Dr. James E. Clarke, of Nashville, Tenn., who is head of the effort to build up this branch of work of the board, reported

Church Life Across the Northern Border

Progress in the United Church

WITH THE COMING of the spring the United church of Canada is pausing to take stock of its possessions and accomplishments during the first year of its existence. By decree of the general council, its year ended on March 31, and meetings of church courts are following one another thick and fast. April has seen most of the presbyteries in session. May will see all the conferences gather, and in June the general council will meet in Montreal. While final reports are not yet available, two facts are becoming clearer with each passing day. The first is that the new church has from its inception gripped the hearts and imaginations of its people, and has wielded a steadily increasing spiritual power in their lives. From every side come accounts of the enriching influence of the broadened fellowship and the widened horizons of the union and evidence is abundant that the hopes of the pioneers of the movement have been more than realized. The second fact is that the difficult financial requirements of the first year have been met. The church has adopted the budget plan in its general financing. Missions, social service, education, religious education, administration and all other denominational appeals have been merged in one call for the "Maintenance and Extension Fund." The objective set was \$4,000,000. In a country still in the throes of industrial depression, this sum promised to be difficult to secure, but, with many reports still to come in, about \$3,900,000 has been pledged and the prospects are good for the raising of the whole sum. During the year four commissioners have been at work on the difficult task of coordinating the organizations previously existing. Their report will be made to the general council in June, and, while its recommendations are not yet announced, rumor has it that drastic steps are in prospect—looking to the elimination of overhead expenses through the reduction of officials at headquarters and the merging of previously distinct departments of work.

Discovering Two New Swedish Scientists

This country has been mercifully spared the most acute spasms of the fundamentalist-modernist controversy which has agitated the states for the last few years, but the fundamentalist guns were turned on Canada during the last days of April and the opening days of May. The World's Christian Fundamentals association held a ten day session in Toronto, and succeeded at least in working itself up into quite a frenzy over present-day

tendencies in religion. Dr. W. B. Riley was elected president. The Methodist church and the Y. M. C. A. came in for particular attention, while evolution and Jonah's whale did not suffer from neglect. One incident in particular caused many a sly smile in some quarters. A Dr. Brown, a medical man from Vancouver, widely advertised as a scientist of parts, set out to proclaim the exact historicity of the Jonah incident. One leg of his argument on which he rested special emphasis was the discovery on the Gulf of Cadiz of the skeleton of a fish, large enough to have swallowed Jonah, by two Swedish scientists, Drs. Smierkase and Butterbrod, a few years ago. The next morning the papers carried the story of this "discovery." A few years before, a Toronto resident had invented the story of the find of "Smierkase and Butterbrod" and written it out under the guise of a London cable, with the intention of hoaxing one of the local newspapers. The idea was abandoned and the document relegated to an obscure drawer in his desk. When the question of the truth of the Jonah story was raised so prominently at the convention this month, he recalled his earlier joke, searched out the document, and sent it without any other enclosure to the fundamentalist, Dr. Brown, at his hotel. To his amazement he found his "corroborative evidence" seized upon without question and proclaimed from the house-tops by this orator as another ground for the acceptance of the Jonah story. On the publication of the hoax, Dr. Brown refused to be further interviewed by the papers, and unfortunately had to leave the city to fulfill other engagements. Meanwhile the fundamentalists convention, albeit walking a little lame, pursued its militant way and wound up in a blaze of defiant glory.

Delegates to Lausanne Appointed

Church people in Canada, flushed with the spirit of our own experiment in church union, are awaiting with keen anticipation the world conference on faith and order scheduled for Lausanne next year. The executive of the United church appointed last week its official delegation. Eleven names are on the list, and it would be difficult to find a more thoroughly representative group. Prominent among the laymen named is Hon. N. W. Rowell, who has more than once represented Canada at the league of nations assembly, and the leader of the ministerial delegation will be the present moderator, Rev. George C. Pidgeon, whose tact and kindly spirit have contributed so largely to the success of the union movement in Canada. W. HAROLD YOUNG.

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that there are 57 full time professors of Bible now engaged by Presbyterian colleges, in addition to five others on part time. At the same meeting Dr. Clarke, who is editor of the Presbyterian Advance, was given a leave of absence without pay for one year. Dr. Clarke is reported to be cooperating with Mr. Oliver F. Williamson, former publisher of the Continent, in an effort to establish a new national liberal Presbyterian paper.

Quakers Plan Student Exchange with Japan

One of the most imaginative enterprises to be announced by an American religious organization in recent years is that of the American Friends service committee. In an effort to allay the present suspicions between Japan and this country the committee has made an appeal for funds whereby 100 mature Japanese students—approximately the same number of Japanese as are excluded from the United States by the working of the present immigration law—are to be brought to this country annually for postgraduate study. At the same time, approximately a like

number of American students are to be given an opportunity for study in the universities of Japan.

Baptist Benevolent Funds Fall Short

Despite tremendous efforts made during the closing weeks of its fiscal year the northern Baptist convention fell short by about \$600,000 of the budget for benevolences which it had set for the current year. The total sought was \$5,300,000 and the amount received is about \$300,000 less than during the previous year. The national campaign to avert this drop was led by Dr. J. W. Brouger of Los Angeles.

Congregationalists Favor Lausanne Treaty

The national council of Congregationalist churches has written every senator urging ratification of the pending treaty with Turkey. Of 127 foreign missionaries now at work in Turkey 114 are under the direction of the Congregational church. The impetus which moves the Congregationalists to approach the senators is said

Ministers Favor Preparedness; Decry Pacifism

FROM May 4 to 6 a group of ministers representing all religious bodies in America met in Washington, D. C., at the call of the war department. The purpose of this pan-denominational conference, as it was called, was announced to be the securing of advice designed to aid the government in planning for the moral welfare of troops. The proceedings of the meeting have not yet been made public, but the war department has given out the report of the conference's committee on pronouncements. This committee consisted of Father John J. Burke, general secretary of the national Catholic welfare conference, chairman; Rev. P. C. Gavin, rector, Shrine of the Sacred Heart, Washington; Rabbi Morris S. Lazaron, rabbi Hebrew congregation, Baltimore; Dr. Jason Noble Pierce, pastor of the First Congregational church, Washington, and Dr. John M. Thomas, president of Rutgers college, New Brunswick, N. J. The meeting's full personnel was not announced.

ARMY FOR PEACE

"As ministers of religion in conference assembled, and representative of the protestant, Catholic and Jewish faiths," said this report, "we renew the pledge of our whole-hearted devotion to the cause of peace and the further promotion of the principles of justice, both at home and among all the nations of the world. Our vocation is essentially a peaceful vocation. We repudiate as wholly untrue even the inference that the United States army uniform is a vestment only of war and not of peace. War is caused by the failure of men to obey the law of God. To lead them to observe that law more fully, to minister to them always is our function and our high calling.

"It is the duty of all to preserve our liberties which are the foundation of progress. It is the duty of all to safeguard the orderly procedure of government. It is our duty to preserve, even at the cost of

the greatest self-sacrifice, those institutions of America which have already been so effective in promoting world peace. It is imperative upon all of us to labor to the end that under the protection of our government we may work peacefully for justice and the extension of the will to peace both at home and abroad.

"The indiscriminate advocacy of radical pacifism which provides no means of safeguarding these, is a betrayal of the duties of citizenship and may easily promote war and not peace.

PREPAREDNESS IMPERATIVE

"Against the spirit of militarism, we must assert the determined will to peace, and readily accept and earnestly support every measure that will advance justice and peace among our own people and between our own people and the other nations of the world. But to ask inexperienced youth to commit themselves to such indiscriminate pacifism as never to enlist in the military defense of their country is both illogical and unethical.

"National defense is not merely an abstract necessity; it is a moral obligation in which every citizen shares. Reasonable preparedness in the face of possible hostile aggression is imperative. The training of officers who will be capable in time of emergency; of citizens who will be informed and experienced; the selection of men ready to answer at call—all these are ways and means not primarily for the waging of war, but for the promotion of peace, since the guiding purpose is a military force that will not permit aggression and that is a minimum of what a nation must have to protect its citizens, its homes, its institutions. And the function of religion and of us who are its ministers is to keep ever before the eyes of men that all these things may work on their minds and hearts so that all may abhor the horrors of war and love the way of righteousness and of peace."

to have come from these missionaries. Now that the Episcopal bishops have told the senate not to ratify the treaty and the Congregationalists have told them to do so, the ability of the churches to offer clear moral leadership to perplexed legislators ought to be beyond dispute.

Plan Railroad Chapels for Eucharistic Pilgrims

Railroads running into Chicago announce that on the special trains which will bring Roman Catholics to attend the international eucharistic congress to be held during the first week in June, there will be special chapel cars. Since most

of these special trains are scheduled to arrive on Sunday morning, when Catholic churches of the city will already be overcrowded, it is planned to make it possible for priests traveling in the trains to celebrate mass beginning at midnight.

Chicago Becomes Center of Methodist Activities

The denominational activities of the Methodist church are more and more centering in Chicago. The Methodist book concern has recently increased its plant in that city and now gives space to the headquarters of more Methodist enterprises than are to be found in all other

Present Religious Labels Called Futile

THAT THE APPLICATION of labels such as modernist or fundamentalist is futile, and that the great issues of the day lie far behind the sort of disputes in which these names have been used, is the contention of Dr. Henry Sloane Coffin, newly elected president of Union theological seminary, New York city. In an interview given to the New York World shortly after his election, Dr. Coffin said that the controversy between fundamentalists and modernists would have no standing at the seminary during his administration, and that attention would be centered on more vital issues.

BELATED STRIFE

"It is a belated strife," said Dr. Coffin of the fundamentalist-modernist question, "with gross exaggeration on both sides. It ought to be displaced by some more vital issue. The terms, fundamentalist and modernist, are tags which label a man or an institution roughly, but they are vague, emotion-charged symbols with which no man should burden himself. When they are invoked, reason is likely to disappear. One protagonist strikes the

other with this vocabulary, and then he is struck in turn by a different vocabulary. But, aside from the futility of the controversy, it is too far removed from the realities of life to have any value.

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Iowa Baptist College
President Resigns

Dr. J. W. Million, president of Des

Moines university, Baptist institution in the capital city of Iowa, has resigned. Dr. Million's resignation comes as a surprise to members of the denomination and supporters of the school. The retiring president announces that he will enter business in Kansas City.

No Catholic Party For Mexico

Roman Catholics in Mexico feel that they stand in need of a readjustment of their relations with the government. In certain countries where similar conditions have arisen the Catholics have attempted to secure these readjustments by forming a separate political party to work for control of the government. In Mexico, however, this policy is to be forbidden members of the Catholic church by order of the pope. In an apostolic letter addressed to the Catholic bishops of Mexico, Pius

XI forbids the establishment of a political party under the name of Catholic, or direct political action by Catholics as such. He does, however, call for a development of "Catholic action" and it is not difficult to see how, in practice, this may develop into a policy which will be difficult to distinguish from direct political action.

Dr. George R. Stewart Dies

Dr. George R. Stewart, pastor of the First Methodist church of Birmingham, Ala., died on May 11. Dr. Stewart was 69 years of age. He was for many years

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an associate of the Rev. Sam Jones, the evangelistic worker, thus becoming one of the best known figures in the religious life of the southern states. Dr. Stewart had been in ill health for some time.

Another Michigan Methodist Promises Long Pastorate

Announcement was made recently of a contract entered into between Dr. Lynn Harold Hough and the officials of the Central Methodist church of Detroit, providing that Dr. Hough should remain in that pastorate for ten years to come. At almost the same time it was announced that Dr. Frederick Spence has signed a contract with the officials of the First Methodist church of Jackson, Mich., providing that he is to stay in that pulpit for an indefinite length of time. Dr. Spence has been in Jackson for eight years. Incidents of this kind are suggestive as showing changing conditions within the Methodist church.

Would Speed Up the "Plain Language"

An attempt to combine modern business phrases with the "plain language" so long identified with the society of Friends is to be found in the Friends' Intelligencer, a weekly published in Philadelphia. An announcement intended to increase circulation of the paper begins with the sentence, "Has thee been watching us grow?" and leads up to a bold-face exhortation: "Get in touch with thy local representative—Make suggestions—Boost!!!"

Dr. Moffatt Coming To Northfield

The list of speakers announced for the various Northfield conferences to be held during the coming summer includes Dr. James Moffatt, professor of church history at the United Free church college, Glasgow, Scotland, and best known of all modern translators of the Bible. The program also includes addresses by Dr. Robert E. Speer, Mr. J. Stitt Wilson, Dr. Harris E. Kirk, Mrs. Lucy W. Peabody, Dr. J. C. Massee, Dr. Sidney Lovett, Mrs.

Helen Barrett Montgomery, Dr. James I. Vance, Dr. A. T. Robertson, Prof. Henry H. Tweedy, Rev. George A. Buttrick and Dr. A. W. Beaven.

Perhaps It Added An Illustration

Rev. Fred C. Leining of the Universalist church, Providence, R. I., recently determined to preach a sermon on "Why is there so much crime?" While he was placing a poster in front of his church announcing the topic of the coming sermon, Mr. Leining fell into conversation with the patrolman on the beat and a young woman who happened to be passing. After all three had agreed on the importance of the topic, the minister turned to enter his motor car parked near by, and found that while the conversation had been going on his spare tire had been stolen.

Plan Summer Schools For Rural Preachers

The home missions council announces that its summer schools for rural ministers will this year include the following: Kansas state agricultural college, Manhattan, Kas., June 15-25; Ohio state university, Columbus, O., June 21-July 2; University of Wisconsin, Madison, Wis., June 28-July 9; Cornell university, Ithaca, N. Y., July 12-24; Michigan agricultural college, East Lansing, Mich., July 12-30; Washington college, Chestertown, Md., Sept. 7-10; Drew theological seminary, Madison, N. J., May 17-June 5; Auburn theological seminary, Auburn, N. Y., June 28-July 15; Lancaster theological seminary, Lancaster, Pa., July 5-16; Estes Park summer conferences, Estes Park, Colo., July 14-31.

Will Hold World Temperance Meet in Esthonia

The eighteenth international temperance congress is to be held at Dorpat, Esthonia, July 22-28. It will be preceded, July 12-21, by a triennial congress of northern abstainers. The world prohibition federation will hold an international conference at the same time and place.

BOOKS RECEIVED

Where Do You Live?, by Charles Reynolds Brown. Yale Univ., \$1.50.
Under the Northern Cross, or Parochial Memories, by C. Ernest Smith. Morehouse, \$2.50.
Building Sermons with Symphonic Themes, by William L. Stidger. Doran, \$2.00.
Evolution and Creation, by Sir Oliver Lodge. Doran, \$2.00.
Reluctantly Told, by James Hillyer. Macmillan, \$2.00.
Ice Ages Recent and Ancient, by A. P. Coleman. Macmillan, \$4.00.
A History of the United States Since the Civil War, by Ellis Paxson Oberholtzer. Macmillan, \$4.00.
Tall Tales of the Kentucky Mountains, by Percy Mackaye. Doran, \$2.50.



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